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# *Missionary Herald*

OF THE BAPTIST MISSIONARY SOCIETY



An assortment of transport in Berhampur, Orissa

(Photo: Bruce Henry)



# New Year Reflections and Some Hard Facts

THE range of newness of any 1st of January is small. One calendar ends and is scrapped and another begins. The old year's diary is usually put carefully away for a hoped-for perusal some time in the future. New resolutions, however briefly observed, give the illusion of a break with the past and a decisive new start. But the world goes on with its fantastic panorama and with its complexity of events, quite undisturbed by the arrival of a particular date. The "winds of change" make no pause. History marches on. The daily round continues to turn.

## Call to Prayer

But the Society nevertheless marks each New Year with a call to prayer sounded out to the whole denomination and indeed to other missionary societies also. Taking advantage of the break in time as between one year's ending and the beginning of another, the Society seeks gatherings at the Throne of Grace. In this way, revolving time is lifted up into eternity, the finite is set in the context of the infinite and history is challenged with the majesty and righteousness of the Divine purpose. How good it is to follow the ancient advice, "Be still and know that I am God". How enriching it is to be given, through God's gracious ministry, insight into His will, strength for the vicissitudes of the time and hope for the future.

## The Angola Year

January 1962 looks back, so far as B.M.S. is concerned, upon a recent period of change and challenge. The old year 1961 was for B.M.S. "Angola Year". Not that other lands were forgotten.

The Congo Republic, for example, which had taken the stage of 1960 in a role in which freedom and catastrophe were strangely blended, was the subject in 1961 of prayers and committees, discussions and decisions. Nor could India, Pakistan and Ceylon be lost sight of in a year when William Carey was celebrated on a world scale and in notable ways. But Angola is written in tragic letters across the year 1961. There was the rebellion of 15 March and the atrocities perpetrated by Angolans on the Portuguese, an outbreak explained only too surely by Portuguese policies of repression and forced labour over the centuries. There was also the flight of refugees into Congo by the tens of thousands over many months. There was also the bombing of villages and towns and even of some of our own stations. There was the imprisonment or slaughter of multitudes of Africans, especially the educated. The year 1961 was a year when the B.M.S. spoke out through the Rev. Clifford J. Parsons at the Assembly and again and again later as the voice of conscience and compassion, recovering again the passion of Carey as he fought for the abolition of widow-burning and of William Knibb as he attacked the horrors of slavery in Jamaica. It was a year of publicity for the Society on television and the radio, in the general Press as well as the religious, with interviews and conferences, etc., in such a way as to present to the public a new "image" of a missionary society alive to modern problems, with a long record of constructive service and the champion of oppressed peoples . . . and all this in the name of Jesus Christ.

## A World Focus

As 1962 begins and develops we must pray earnestly for Angola in the light (or the darkness) of the 1961 story for the situation as between governors and governed is unchanged in its essential dreadful features. Angola also, it should be remembered, is a focus of world tension, tension in so many places expressing itself in violence and bloodshed. In praying for Angola therefore, we pray for the whole of mankind as the New Year begins. Angola belongs to the African continent as the African continent belongs to the whole troubled world. Angola is African also in its original peoples and its majority population and as a consequence it raises with awful intensity the race and colour problems which are harassing this generation both positively and negatively in every land. Angola is an under-developed country, largely without elementary amenities, ill-equipped in education and with little industrial organization. The call it sounds is therefore on behalf of all the under-privileged peoples, black, coloured or white, whether in the West or the East, the North or the South. Then again, Angola has its refugees who have fled in their tens of thousands over the border and it is thus the representative in terms of poignant need of all the exiles and prisoners, displaced persons and uprooted groups that disfigure modern life. Finally, Angola has its churches, scattered but not broken, communities of those who pray in the name of Jesus. We unite our prayers with theirs and then widen our intercessions until they embrace the whole human race.



# The Unfinished Task in Congo

"IN reply to a question put by the B.M.S. in London as to whether missionaries are still needed, the Central Council affirms that a *great need still exists*". That sentence is an extract from the minutes of the newly formed Central Council of the Baptist Churches of the Congo Republic. It is one of the challenging requests in those minutes which have been received at B.M.S. Headquarters.

The Congolese Church has affirmed through its Central Council that it has a continuing and urgent need of missionaries.

About ministerial missionaries it says: "We ask that they be prepared to be integrated into the work of the Church and to collaborate with Congolese pastors". But missionaries with other qualifications are also urgently needed. The minutes of the Central Council reveal that these include four doctors and numerous nursing sisters and teachers. Among these are needed three teachers to give religious instruction in State Schools in Léopoldville and Stanleyville, three domestic science teachers,

three qualified science teachers, and one carpentry instructor.

The first full meeting of the Central Council of the Baptist Churches of Congo was held in August. Delegates to this Council, which replaces the old missionary Field Council, are appointed by the three General (formerly Regional) church councils in Congo—those of the Upper River, Middle River, and Lower River. Among the delegates were both Congolese church leaders and B.M.S. missionaries, all of whom had been appointed by their regional councils.

The convening of the Central Council marks the end of a period in mission history in Congo and the beginning of a new era, when the affairs of church and mission will be fully integrated and guided by the Congolese churches.

## New Secondary School and Hospital?

Many requests, however, will still come to B.M.S. in London, for missionaries are more than ever needed. As well as missionaries, funds are still required, and the minutes of the

Central Council contain a number of important requests for grants for capital expenditure.

These will be carefully considered by B.M.S. Committees, for the B.M.S. has to look at all such requests in the light of her worldwide evangelistic commitments. But among the requests are two which obviously cannot be considered within the nominal budget.

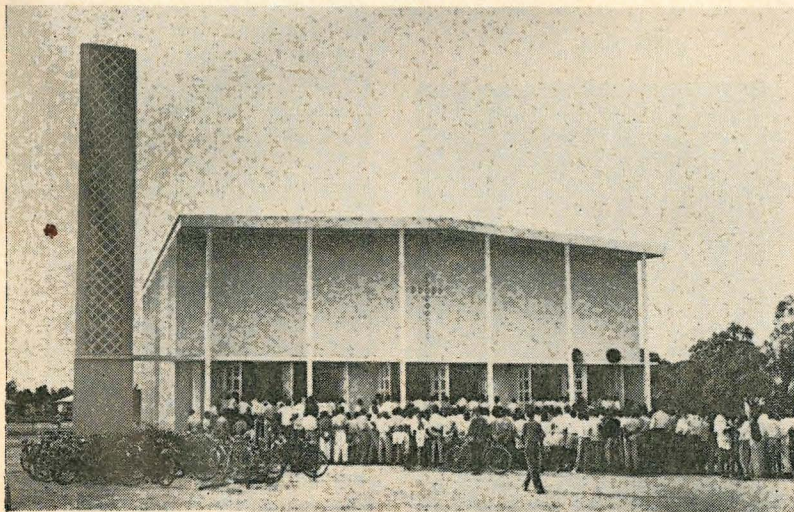
The Congo Churches are asking us for £18,000 for a projected new secondary school at Yalembo and £30,000 for a new hospital at Bolobo. These are projects of considerable importance for the Congolese Church and they will have to be considered carefully before the B.M.S. reaches any decision about whether the sums required can be found. But such requests indicate that the Congolese Church is alive to the opportunities of the changing situation and still very much in need of financial help from the affluent church in our own country.

The Central Church Council of Congo is also deeply concerned about the plight of their Angolan brethren, the refugees in Lower Congo. Rev. C. A. Couldridge, a B.M.S. missionary, has been asked by that Council to undertake the organization of the educational and evangelistic work among refugees from Angola.

## Historic Documents

Attached to the minutes are two interesting and historic documents. These are the Constitution of the Baptist Churches of Congo and the Convention between the Baptist Churches of Congo and the Baptist Missionary Society.

The constitution includes the following statements which give  
(continued on page 12)



Dendale Church, Leopoldville



# Outward Bound



Miss D. M. West

WE present to our readers seven young Baptists who have offered themselves and trained for work overseas. We are proud to send such capable and promising recruits and commend them to your prayers.

Five of the seven are bound for Congo and two for Trinidad. The four ladies for Congo are all nurses with S.R.N. and S.C.M. qualifications.

The Rev. D. A. and Mrs. Rumbol hail from Oakwood Park Free Church (Baptist). Mr. Rumbol trained at Spurgeon's College and St. Andrew's College, Birmingham, and for one year held the pastorate of Baldwyn's Park Baptist Church. They will be stationed at Upoto, Congo.



Rev. D. A. and Mrs. Rumbol

The Rev. R. W. and Mrs. Firmin will serve in Trinidad. His home church is Cleethorpes and his training was received at Manchester College and St. Andrew's. His wife, whose home church is Slade Green, Erith, had missionary training at Carey Hall; she was first of all accepted as a single missionary and was designated for Congo, but when Rodney and Audrey met at Selly Oak the pattern of things was altered.

Miss Doreen West is from Grove Road Baptist Church, New Southgate, was trained in St. Thomas' Hospital, and goes to Bolobo, Congo. She has done a short-service term in what were the British Cameroons.

Miss Thelma Howard has been delayed from service by the Congo situation and has been doing district nursing, but now she goes to Bolobo, Congo. Her home church is Silver Road, Norwich, and she received her training at Addenbrooke's Hospital, Cambridge, and the Mothers' Hospital, Clapton. She also had missionary training at Carey Hall and studied in Belgium.



Mrs. R. W. Firmin



Rev. R. W. Firmin

Miss Margaret Beckett, a member of Bloomsbury Central Church, did her training in St. George's Hospital and Mothers' Hospital, and has a Home Office Certificate in residential care for children. While waiting for the Congo situation to stabilize itself she spent a year in a Belgian Protestant dispensary.

God bless them! We pray that many more young people will catch the inspiration and respond to the call.



## The Ever-Open Door

When missionaries from Lingungu, in the Congo Republic, visited Bumba, a communion centre, they had a number of surprises.

For some time, the churchpeople at Lingungu had not thought it safe for missionaries to travel into the district and the missionaries were delighted when the African leaders judged the danger to have passed. Their pleasure was increased by an invitation from Bumba.

On arrival the missionaries had a hearty welcome. The evangelist told them they would receive gifts of food and if the gifts were not sufficient the church would buy more; the missionaries had not to pay for any. They even offered to pay for the petrol for the journey.

Until recently the attitude of the Bumba people would have been unthinkable. In the past they would not have thought of paying for anything for Europeans. Now, however, they did not feel that the missionaries had descended upon them. On the contrary, they realized that they had responsibility for the missionaries as their invited guests.

The local leaders of the church, and not the missionaries, arranged the services. They decided who should conduct the worship, who should preach, and so on. The missionaries gladly accepted the roles assigned to them.

*(continued in third column)*

## More Doctors Needed

The B.M.S. needs at least six missionary doctors, and some of these are needed urgently.

Dr. Dorothy Medway, of the Christian General Hospital, Palwal, Punjab, India, will soon be retiring. She has already served the mission for over 30 years, but so far there is no replacement for her. Dr. K. M. Mathen, the medical superintendent of the hospital, is at present in this country taking higher surgical qualifications but, even when he returns to Palwal the problem is not settled, for a woman doctor is needed to fill Dr. Medway's place.

The junior Indian woman doctor at the hospital may one day be qualified to fill that post, but at the moment she needs much further training and experience, and to obtain that she will either have to go to a larger hospital or, possibly, come to this country!

The Christian Hospital at Serkawn in the South Mizo District of Assam is also in a similar position. Five years ago Dr. Handley Stockley, a former China missionary of the B.M.S., volunteered to build up the work at Serkawn so as to establish a hospital for the South Mizo Baptist Church. This he has done, but he is due for furlough and retirement in early 1962.

A Lushai medical student has nearly completed his training at Vellore, but in the meanwhile what is to happen to this hospital without a doctor?

## In Congo Also

From Congo comes news of the need of four doctors. They will be warmly welcomed by the Congolese Church, which has requested their services. The work they will do will be rewarding, like that of their colleagues in India. Patients are at the moment pouring into our mission hospitals because of the shortage of qualified medical personnel elsewhere. The new doctors will also help in the training of Congolese nurses.

Are there dedicated young people in our churches, or even older doctors on the point of retirement, who are willing to offer themselves to Christ for this service?

## "B.G.G."

As we go to press, news has just reached us of the passing of the Rev. B. Grey Griffith. The members of the B.M.S. General Committee, Headquarters staff, the missionaries, the churches and, indeed, lands afar unite in offering their deepest sympathy to Mrs. Griffith and family.

"B.G.G." was a notable Home Secretary of the Society during the difficult years of 1927 to 1942. He was a beloved pastor of the churches at Durham Road, Gateshead; Tredegarville, Cardiff; and Desborough. He became friend and champion of all our churches and ministers. He was a winsome personality, brilliant conversationalist, lover of books, visionary, and man of God.

A further tribute will appear in the February *Herald*.

J. B. MIDDLEBROOK

*(continued from first column)*

There were large congregations on the Sunday and after the evening service conversations went on for hours.

At midnight the friendly group told the missionaries: "We are not tired. Don't let us stop talking yet. We haven't seen you for such a long time!"



Miss Thelma Howard,



Miss M. J. Beckett



# Missionary Hymns in the New Baptist Hymn Book

By HUGH MARTIN

WHEN the committee entrusted with the editing of our new hymn book got down to its task, it soon realized that it would have to scrutinize with special care any hymns that had reference to the contemporary world. Since 1900 when the *Baptist Church Hymnal* was compiled, and even since 1933 when it was revised, there have been far-reaching changes in the shape of the world in which the Church has to carry out its mission.

The spectacular developments of the new nations of Africa and the East and the growth of the churches in those lands made a critical examination of the missionary hymns essential. As was inevitable in any representative Baptist group, several members of the editorial committee had been closely associated with the B.M.S., but we also sought the helpful advice of the friends at Gloucester Place.

## 58 Missionary Hymns

The final result of our work is a section headed: "The Church, Its Witness and World-wide Mission", containing thirty-seven hymns, with a reference to a further twenty-one in other parts of the *Baptist Hymn Book*. Twelve of the hymns in the corresponding section of the *Baptist Church Hymnal Revised* failed to pass the test but the greatest of the missionary hymns emerged triumphantly. No hymn book could be without such as "Jesus shall reign" by the great Isaac Watts, or those two by the almost equally great Montgomery, "Hail to the Lord's anointed" and "O Spirit of the living God". Most of the old

favourites remain. But it seems more appropriate here to dwell on the new ones; meaning by "new", hymns not in the *Baptist Church Hymnal Revised*.

One of our glad surprises was the wealth available for inclusion in this section and in the *Baptist Hymn Book* generally, though we failed to find any number from the "younger churches". All we have are two beautiful devotional hymns translated by Nicol Macnicol from the originals by N. V. Tilak and a moving cry for international peace from a Korean writer.

### —Ancient

Some of the hymns we have introduced will be already familiar to most B.M.S. folk from other sources: "Send Thou, O Lord", "Lead on, O King eternal", "Let the song go round the earth", "The whole wide world for Jesus", "We have heard a joyful sound" and "When mothers of Salem". We have restored "Saviour, quicken many nations", which was in the 1900 edition but omitted by the revisers, perhaps because it there read "Saviour, *sprinkle* many nations"! We have got rid of this Authorized Version mistranslation of Isaiah 52:15. These, I am sure, will be welcome as old friends.

### —and Modern

But we have also added quite a number which will be new to most of us. There are, for example, two "prayer-hymns" for missionaries, one for medical missionaries, "Father, whose will is life and good" by H. D. Rawnsley, and a general one,

"Forget them not" by Margaret Sangster. One of the great missionary hymns is by a famous Welshman, William Williams, "O'er the gloomy hills of darkness", which is, of course, in the new book. But it is now accompanied by one written by a great Welshman of our own time, Elvet Lewis, "Lord of light". Elvet Lewis was one of the outstanding modern hymn writers and we are proud to include six from his pen.

There are two "new" ones for children. "Remember all the people who live in far-off lands" is by Percy Dearmer, another great modern writer of hymns. The other, "Long ago when Jesus", is by A. F. Bayly, a living hymn writer of real distinction, five of whose hymns are included, among them two more fine missionary hymns, "Lord, Thy Kingdom bring triumphant", a prayer for the coming of Christ's rule in every realm of modern life, and "Rejoice, O people".

Other older hymns which will still be new to many Baptists are Lowry's "Ye who are banded", a recruiting song for the service of God's Kingdom, "Send forth the Gospel" by H. E. Fox, a notable C.M.S. leader, and "Spread, O spread, thou mighty word", translated by Catherine Winkworth from the German of Jonathan Bahmaier.

These and other hymns, new and old, in the Baptist Hymn Book should worthily provide for the expression at special meetings and church services of our missionary determination, dedication, hopes and intercessions.



# A Visit to the Christian Frontier

By FRANK WELLS

THE present extent of the Church in what we term the Kond Hills is to all intents and purposes confined to the Phulbani District, one of the thirteen administrative Districts of Orissa State, India.

Within the Phulbani District, it is in the Southern Balliguda Sub-Division that the greater part of our work is found, and the Church is growing quickest.

Let us visit the southern boundary of our district. The car goes as far as Dasingvadi, through mountainous, often forested country. A few months ago there were no Christian villages near Dasingvadi. Today there are five within a radius of five miles. The Konds in this area are extremely poor, literally living from hand to mouth during the difficult hungry months of August to November. At this time they vary their diet by eating mango stones, bamboo roots, and the pith of the sago palm. Most of their fields are mortgaged, their cattle are in the hands of the money lender, and even their kitchen gardens are often not their own. It is sometimes difficult to see even a mat on which to sit in their homes. It is among these folk, the poorest of the poor, that the Church is growing with startling rapidity.

The vast majority of the converts are illiterate and are quite unable to read their Bibles or their hymn books. The laymen who take the Sunday services, themselves illiterate, memorize a number of hymns and the Lord's Prayer, and then, going from village to village, teach the people what they have learned.

In these new Christian communities an important feature of the Sunday worship is the "people's offering", reminiscent of the Early Church. First an

offering of money is made by those who have cash; then the deacon collects in a cloth the offering of rice which each family has brought to the service; then those who have vegetables, such as pumpkins and cucumbers, growing in their gardens bring the first fruits to the front as an offering.

These people have a tremendous faith in Jesus Christ. They believe that His Name drives away the evil spirits which they think inhabit every nook and cranny of their world. We may think their fears superstitious, but they are very real to jungle dwellers cut off from even a

jeepable track by miles of forest.

For such people there were literally no educational facilities, although the Government has large plans for the future. The Kond Hills Christian Church Union, through which the B.M.S. works, has recently started a small primary school in the area. The teacher in charge of the school will spend half of his time teaching children and the other half in adult literacy work. This young man, Biprochorono Naik, is just seventeen years old. He is literally on the Christian frontier, and stands urgently in need of your prayers.



(Photo: Bruce Henry)

Oriya Bibles being carried to a village for sale in the Kond Hills, Orissa





A group of African women in discussion at a Women's Conference at Kibentele, Congo

## "Envol"

Mr. Georges Vumi, former Director of *Envol*, the African Christian magazine, is at present studying in Brussels. He looks forward to his return to lead the work of *Envol* again. Meanwhile he is contributing an editorial feature each month.

Mme. Suzanne Lusangu (*née* Freitas) is studying at a University in France where her husband is continuing his medical studies. They have one child—John. Mr. Jean Koli, the son of Pastor Samuel Koli, is in America studying arts and journalism. He contributes regularly to *Envol* and believes that God has called him to the work of a journalist.

Unfortunately, in consequence of constantly rising costs in Léopoldville, there is a deficit on *Envol* accounts. Mr. D. Livramentos, the present Director, recently wrote: "In view of the poverty of the African masses, this work of evangelization by the press can only continue by the generosity of our friends who are distant in body but close in spirit. We are profoundly grateful to them and thank God for these tangible proofs of universal fellowship and brotherly love, which, in spite of our diversities, we witness every day."

## Operation Agri

The Baptist Men's Movement has formed a committee to assist agricultural missionaries.

It is called "Operation Agri", and has taken over from the Rev. A. A. Wilson the responsibility for collecting seeds and the dispatch of chickens, ducks, machinery, and materials to the missionaries.

Another of its activities will be the collection of news from B.M.S. agricultural enterprises for increasing interest in this work among the churches in Britain.

Secretary of the new committee is Mr. Michael Putnam, of 32 Brier Road, Borden, Sittingbourne, Kent.

## For Baptist Teachers

The Baptist Teachers' Fellowship is holding another conference for teachers in the London area (others are, of course, welcome) in the Mission House, 93 Gloucester Place, W.1, on Saturday, 3 March.

The principal speaker will be Rev. R. C. Walton, M.A., of the School Broadcasting Department, B.B.C. Full particulars can be obtained from Miss D. J. Taylor, Baptist Church House, 4 Southampton Row, London, W.C.1.

During the last few months little has been reported about the tragedy of Angola in the public press. Yet that tragedy seems no nearer solution and many innocent people have suffered because of a grim determination on the part of the Portuguese government to suppress the revolt with an iron ruthlessness.

In August 1961 Mr. George Thomas, M.P., a prominent Methodist, and the Rev. Eric L. Blakebrough, a Baptist minister from Southend and one of the founders of the Angola Action Group, visited the Congo-Angola border on behalf of that group. The report of that visit has now been published.

That report is striking confirmation of all the B.M.S. has stated about the Angola situation.

For instance it states: "We received numerous reports of the arrest and subsequent death of many educated African Christians, including pastors and teachers. The deputation has received carefully compiled lists of about 200 names of such people. The lists are obviously incomplete as hundreds of Africans have just disappeared and reports tell of Africans thrown into crocodile-infested rivers. It appears that in many places and on many occasions the Portuguese deliber-

## Progress

More girls, as well as boys, are now being educated in the Republic of Congo, and missionaries describe this as one of the most encouraging changes to have taken place in recent years.

Seven or eight years ago (says a report from the Upoto-Pimu area), the number of girls being taught in the central schools could be counted on the fingers of one hand.

Parents did not think that girls should be instructed in book knowledge. It was considered sufficient for them to learn the work which women do in the villages.

Some small girls were allowed to attend kindergarten schools. There a number of them learned to read. After that most girls were kept away from school and had to work.

The majority of the girls married and settled down to village life



## esentment

ately liquidated as many potential African leaders as possible." The report contains lists of such people, many of whom were Baptists and had been led to the faith by B.M.S. missionaries.

Carefully documented testimonies of eyewitnesses of these and other tragic events are reproduced in the reports and make sad and harrowing reading.

The conclusion Mr. Blakebrough and Mr. Thomas arrive at is this: "We are of the firm opinion that the longstanding grievances suffered by the African people in Angola have antagonized the entire African population against Portugal and the recent action by civilians and troops in Angola have banished all hope of reconciliation so long as the present regime remains in power. Dr. Salazar's regime refuses to acknowledge the legitimate aspirations of the African people and is attempting to enforce a policy of integration upon unwilling African subjects. This can only lead to prolonged strife and bloodshed."

They appeal to the world and especially to the British Government to discontinue all support to Portugal until she recognizes the rights and aspirations of her Angolan peoples.

## in Congo

while in their early teens. But some of them would return to a women's school and struggle to pick up the threads of their reading.

Now all that has changed. The thirst for education among girls is as great as among the boys. Year by year an increasing proportion of the students in our central schools have been girls. Last year girls equalled the boys in numbers. The girls are often more serious than boys in their studies.

Our staff (adds the report) rejoices in the enthusiasm of the girls. It is seen not only in the classrooms but also in activity outside of school hours. We have been especially delighted with the success of the Upoto Guide Company which has gained a well-deserved reputation for its smartness and good work.



(Photo: Bruce Henry)  
A Government lorry has a mishap in the Kond Hills

## A Model Town

Mushie in the Republic of Congo is regarded as a model town. Among the reasons is that it has some fine Christian leaders. One is the Administrator of the district of which Mushie is the centre. The district includes Bolobo, where the B.M.S. has a station.

A missionary, writing of the Administrator, says he is most competent, has a delightful personality and has a real sense of justice and fairness. He is a Roman Catholic, but respects the Protestant cause. Under him is the Administrator of Mushie, who is a Protestant, another able and friendly man.

The missionary, who was writing after a visit to Mushie, said: "There are six men on the Administration staff—three Catholics and three Protestants. It was a joy to see how they worked together in spite of tribal and religious differences. Here is an African Administration worthy of the name." The missionary's letter goes on: "If the town and Administration rejoiced our hearts, so did the Church. Pastor Nkumbosiki is a man of fearless loyalty to the standards of the New Testament and of deep spiritual understanding. He has won the respect of the people of Mushie, Catholics and Protestants alike."

## Bright Young Men

Young men from the School for Pastors and Teachers at Kimpese, Congo Republic, are doing well in overseas colleges.

"Another three of our students have been accepted for universities in America and flew out in August", says a report from Kimpese. "Another has gone to Montreal. Two more are on their way to Belgium.

"The ten who are in the States are doing well."

## THE BAPTIST TIMES

### A Note from the Editor

With the help of the secretaries and the editorial staff of the B.M.S., *The Baptist Times* is able to give frequent and up-to-date missionary news and to publish official announcements by the Society.

All Baptists should read their own paper.

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The Publications Manager,  
6 Southampton Row,  
London, W.C.1.



# The Macedonian Call

By M. JOAN GREENAWAY

I WONDER if you have ever penetrated into the heart of a very thick forest where the trees were so tall and the undergrowth so thick and tangled that you could hardly see the sky at all? It is only as the trees are cut down and the undergrowth cut away that the light can begin to come in. This is still true of work in our Budja district today. We are doing our best to cut away the tangled undergrowth of fear, suspicion and hatred and to bring to them the light of the glorious gospel of Jesus Christ.

Amy Bean and I spent nearly three weeks travelling through part of this district. Everywhere we went, and we stayed in ten different villages and visited others as well, we had a grand welcome.

In Yangonde we slept in the house of people who were in prison for being involved in the killing of a woman in a fight in the forest. Another woman had also been killed by a plot of her father-in-law because he did not

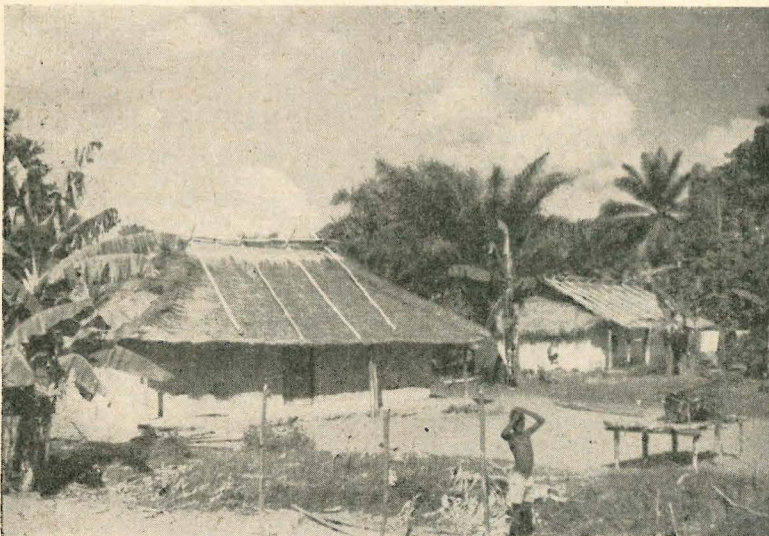
like her. How much these folk need to hear of the love of our Lord Jesus that it may take the place of hatred and jealousy! It was the first time a missionary had been out to their village and how glad we were that it had been possible to reach them despite the very bad slippery muddy road and terrifying hills that seemed to be almost perpendicular. The teacher in this village was Combo Honore, who himself was an inquirer, but as he read the stories in the New Testament he was able to teach others in that village too. We were able to accept him for baptism, and we gave out about a dozen inquirers' cards to those who were attending the classes and services in the little church built by themselves. Many more who were interested, but not actual inquirers, came along.

At Yamohembo we slept in a house that was really two houses built together and the slope of the second roof came underneath the roof of the room where

we were sleeping. Because of this a large trench had been dug inside the house to carry away the water when it rained. It was certainly necessary, but not adequate for a torrential rain such as we had the first night we were there. The rain poured down like a waterfall into the trench and it soon filled up and began to flood the room. At the same time the rain poured in like a river through the front door and in the middle of the night by the light of a small hurricane lamp we were trying to put our trunks and boxes and belongings up off the floor. Owing to this terrible storm the road was impassable the next day, and we had to stay another night in this very wet and damp atmosphere. The teacher in this village had only been there two months, so only a rough shelter had been built for services and school. The village has given a large concession of land partly cleared of forest for the building of a church, teacher's and missionary's house. The buildings are always the responsibility of the village and the people who call the teacher.

## Inquiring Minds

At Yamolimo we were surrounded by a crowd of Catholics, the speaker amongst them being a woman of a very forceful character. Her name was Catherine Mbunju. She and others had been attending some of the services in the village, but she said there were many questions the teacher could not answer. Her first words were (this was 8 p.m. at night—they had waited until we had eaten): "We've come to be taught"—"Tell us about your teaching and what you say about Jesus—We're tired of being told, 'Do  
(continued on page 13)



(Photo: Dr. H. B. Kennedy)

A typical village house at Pimu, Congo



# Barisal Memories

Some Memories of an old Missionary

By THEODORE H. ROBINSON

ONE advantage of being stationed in an academic post is its comparative freedom. During term-time it may be necessary to spend 30 hours a week in class, with routine work allowing an average of four hours' sleep *per noctem* and a maximum of six hours, but this is only delivery of the goods; the real factory work has to be done mainly in vacations, which is not always realized by outsiders who think that teachers get long holidays. But the factory is mobile, and in vacation the teacher can betake himself elsewhere with the books and papers necessary to keep him abreast of his subject and do some research of his own.

Thus, during my years at Serampore I generally managed to get away for short periods in the longer vacations. This had secondary values. For one thing I could pick up some Bengali, a difficult task in a polyglot institution like Serampore, where English was the only language understandable to *all* the students. Further it gave opportunities of studying the kind of work which would lie before our students when they had finished their course at Serampore. Also it offered chances of getting to know and make friends with colleagues, men who could otherwise be met only at short and busy conferences.

Three stations I still remember after 50 years: Jessore (where I made my first attempt at "bazaar preaching"), Khulna and Barisal. And the greatest of these was Barisal, for several reasons. It vied with Dacca as the centre for B.M.S. work in "Eastern Bengal". Then there were personal interests: my sister, Mrs. J. D. Raw, was stationed there during

the last year or two of my Indian service—and there was Carey. I always felt that this Carey was a modern edition of his great-grandfather. True, he knew little or nothing of botany, but he had something of the ancestral statesmanship, combined with a delightful sense of humour and a genius for friendship. It was a joy even to correspond with him and a lasting happiness to be in his household, though we were both too busy to spend much time in conversation.

When I first knew Barisal the Mission House, a fine, comfortable building, was already in use. There were tall palms on one side of the compound, with vultures nesting in their tops. On the opposite side was a kind of yard, and in this area Mrs. Carey tried to keep chickens, and that meant endless trouble with kites. It was no use lying in wait for them with a gun, for one by one they would sneak up to the wall, do a smart hedge-hop, and be off, each with a chick in its

claws. A shot might have killed more chicks than the kites did.

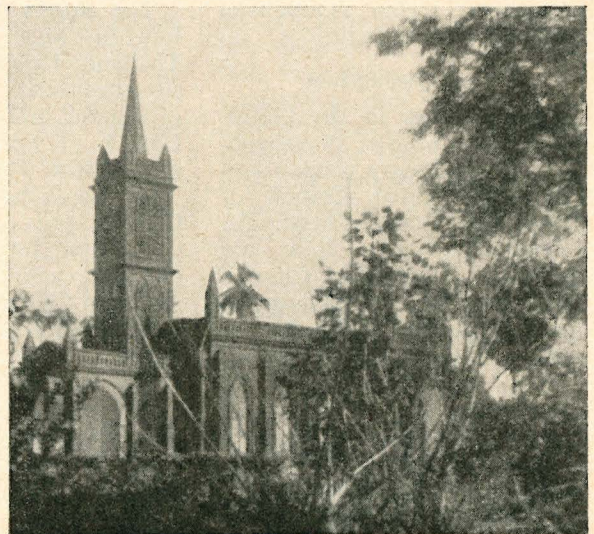
Carey himself was busy with the building of the chapel, constantly supervising every stage of the process: Bengali contractors needed watching. Carey checked the quality of every batch of "surki", a cement or mortar made with pulverised brick. I do not say that he inspected every brick placed in the building, but the contractors learned that there was no hope of getting away with second-class material.

The result was what I still think of as the loveliest Baptist building I have ever seen. I have heard it criticised on the ground that it is not native Indian architecture—but neither is the Taj Mahal. And it was as beautiful inside as outside.

I went, by invitation, to Barisal for the opening of the chapel, but, owing to illness, was unable to attend the service. In later days, however, I preached there several times—in Bengali.

Two years ago that chapel had its jubilee. I have still a crowd of Indian memories, mostly, of course, from Serampore. But Barisal, Carey, and his chapel are among the most precious of all.

Barisal Baptist Church





# Asian Churches Assume Responsibility

## The Unfinished Task in Congo

(continued from page 3)

THE East Asia Christian Conference, which was inaugurated at Kuala Lumpur, Malaya, in 1959, has now published a list of missionaries of its member churches "as evidence that the Asian churches are beginning to respond to their missionary responsibilities, and to encourage them to respond even more fully".

The brochure notes that many more missionaries are sent out by other Christian bodies in Asia which means that the present list does not fully portray what the Asian churches are doing to carry the Gospel "to the uttermost part of the earth". The list will be revised at the Conference's forthcoming meeting in Bangalore.

The brochure shows the greatest number sent by the churches of India—a total of 28 missionaries or missionary couples, of whom 12 have been commissioned by the Mar Thoma Church. They are working in countries including Malaya, Ghana, Thailand, Nepal, Ceylon, Indonesia, Tanganyika, Borneo, and Kenya, as well as in home missions in India.

### An Imposing List

The churches in the Philippines have a total of 28 missionaries or missionary couples—18 from the United Church of Christ, eight from the Methodist Church, and two from the Philippine Independent Church. The United Church missionaries are working in Thailand, Indonesia, Hawaii, Iran, Ethiopia, Turkey, Italy, Greece, and the United States. The Methodist Church missionaries are working in Malaya, Borneo, and Okinawa. The Independent Church's missionaries are working in

Hawaii. This church also supports 30 priests working among the estimated 1,000,000 Filipino Muslims in Mindanao.

The diocese of Malaya-Hong Kong of the Chinese Anglican Church supplies 10 missionaries in North Borneo, Singapore, New Zealand, London, Manila, Taiwan, Borneo, and the United States. The Church of Christ in China (Hong Kong), has four missionaries in Canada and one in the U.S.A. The Methodist Church (Hong Kong) has five missionaries in Sarawak.

The United Church in Japan has two missionaries working with second-generation Japanese and Canadians in Canada. It also has missionaries in India, Thailand, and Bolivia. The Christian Medical Association of Japan supports a medical doctor, his wife, and two trained nurses in Nepal.

The Presbyterian Church in Korea has two missionary families working in northern Thailand and another working in Formosa. It also supports three teachers in West Pakistan.

The Burma Baptist Convention has seven missionaries in Thailand; Ceylon has two missionaries—one in Kenya and one in Nigeria; and the Presbyterian Church of Formosa has three missionaries working in Malaya. The West Pakistan Christian Council sends evangelistic teams to Kashmir for a period of two months each year, and the Anglican Church of Sarawak has sent three missionaries to North Borneo.

The churches of Indonesia have no missionaries serving outside the country at present, but they carry on an extensive programme in many new areas in Indonesia.

an indication of the spirit of the Congolese Church:

"In response to the grace of God and by the power of the Holy Spirit, they (i.e. the Congolese Churches) recognize their responsibility for the evangelism of the people among whom they are established as well as those afar off who have not yet received the Gospel.

"As disciples of Christ all the members of these churches give of their substance to the life and work of the Church according to their ability and must be watchful to lead their fellow men in the way of the Lord".

The Convention, which has yet to be ratified by the three General Councils and by the B.M.S., expresses the new relationship between the Congolese Baptist Churches and the Society and is couched in legal terminology, for particularly those parts referring to the transfer of property might some day be questioned in a court of law.

The essence of the convention is that the B.M.S. freely transfers to the Baptist Church in Congo all its property in Congo. Missionaries' houses, churches, hospitals and schools are all included in this transfer. This is in line with B.M.S. practice in other fields. The B.M.S. promises to send missionaries to aid the Baptist church in Congo for as long as that Church shall need and will continue to be responsible for their maintenance and passages.

The Church in Congo is now assuming responsibility for much that has hitherto been in missionary hands. That is how it should be, for the purpose of the B.M.S. has always been to build up independent churches.



# The Macedonian Call

(continued from page 10)

this, do that; if not you will go to hell'." What a wonderful opportunity confronted us, but where did we start? How would you have tackled this situation? Yes, they were eager and hungry for the gospel of love and the saving grace of the Lord Jesus.

I talked to them and tried to answer their questions until I had no voice left. We played them the Gospel Recordings records in Budja, their own language, which was a great thrill for them. I then invited them to come the next morning to a service which we would hold in the church. We had prayer together and then they dispersed very happily and quietly and probably to talk and discuss most of the night the things they had heard. Next morning prayers were at six o'clock, and then after breakfast we had the main service.

On this Wednesday morning as we gathered in the church we saw at the back and round the outside some of the Roman Catholics who had been talking to us the previous evening and amongst them Mama Mbunju. After the service, but before we started to interview candidates for baptism, we asked if there were any who would like to receive inquirers' cards and to come regularly and learn of the things of God; several of the men came forward, and then, when we asked if the women were not interested or had no desire in their hearts, Mama Mbunju came forward, "Yes, I have," she said, "I would like a card." She is the first woman inquirer in that village, but we feel sure that she will bring others along with her.

The teacher, Ehombo Michel, is not a very strong character; we talked to him and interviewed him for baptism. He is a sincere Christian lad, but finds he has a tough job in that village.

He has had no training so far, but some of our teachers prove themselves in this way before being accepted into the Bible school at the end of the year, when we hope to replace him with a Bible School student who has had three years' training. However, we were able to accept the first two candidates for baptism from that village, to the great joy of everyone, including the teacher.

One or two of the villages were a little disappointing, the church still not finished, as at Yakolo, or perhaps not even begun, but on the whole the journey was a very encouraging one, and the continual cry of Macedonia, "Come over and help us", "Send us a teacher", "Are you only going to sleep here *one* night?" was for ever in our ears. Our hearts certainly go out to the great need in Budja today where the door is wider open than ever before. We must have interviewed and talked to at least 200 definite inquirers between the four of us (Amy, Moponde, Galapasa and myself), besides the many other conversations and chats around the camp fire in the evenings, not forgetting the many hundreds of times we must have played the Budja and Lingala Gospel Recording records. My gramophone is nearly worn out!

## Baptismal Service

At the end of our journey Pastor Koli met us at Yakombo-Koi, where we had the final services. All accepted candidates made their way to this central village, some walking or cycling about 50 miles; and many others came too. The church was extended on either side with a rough shelter of palm fronds so that it would be big enough to seat everybody, and bamboo seats were fixed. The first Sunday

## B.M.S. Secretariat

Forthcoming changes in the secretariat are announced by the General Committee. Instead of a Home Secretary and a Foreign Secretary, there will be three Secretaries: 1. Foreign Affairs; 2. Home Propaganda and Promotion; 3. Finance, Property and Headquarters Administration. It is expected that the third post will be filled by a layman.

The Rev. J. B. Middlebrook, due to retire in 1962, has been invited to retain his present post until the new appointments are made.

morning in August started as usual with prayers at 6 o'clock, followed by a service when 10 couples were married. Then at nine o'clock we all went down to the stream about four miles away for the baptismal service; 63 candidates went through the waters of baptism and made a grand witness to the crowds on the bank who had never seen such a service before. We returned to the village, and after a quick snack we all gathered in the church for the main service; by this time it was 1 p.m. This was followed by the communion service, led by Pastor Koli, when all new members were received into fellowship. After this we sent out about six more new teachers to new villages from among those who had been baptized that day. It was nearly 8 o'clock that evening when we were able to sit down to a meal, but it had been a wonderful day and a great thrill and uplift to the village where we had been staying.

This journey took in only half of our Budja area because it has grown so quickly that we now have two overseers, but the itineration of Esimba will probably be done by Pastor Koli in November, and this will include some of the older villages down by the river.



# Broadcasting the Good News to India

*Concerned to use modern means of communication to spread the Gospel, the Canadian Baptist Mission, which works in South India, is arranging for broadcasts in Telugu over Manila Radio. This extract from their magazine The Enterprise tells why and how they started using this powerful means of evangelism.*

ALL radio broadcasts originating in India are controlled by the Indian Government, and no radio time is made available, either free or by purchase, for religious broadcasts of any kind, whether Christian or non-Christian.

The Government, however, imposes no restrictions on broadcasts originating outside of India; the Indian people are quite free to tune in and listen to as many such broadcasts as they like.

For a while, therefore, Christian broadcasts were beamed into India from nearby Ceylon; these were in several Indian languages, including Telugu. But about two years ago new Government regulations in Ceylon prohibited such broadcasts.

Since then the plan has been to use the facilities of the Far East Broadcasting Company, which operates a powerful radio station in Manila, Philippine Islands. The broadcasts from the FEBC station are easily heard in India. What needs to be done, therefore, is to prepare Christian radio programmes on tape in India, and send the tapes to the FEBC in Manila, who are quite ready to broadcast them.

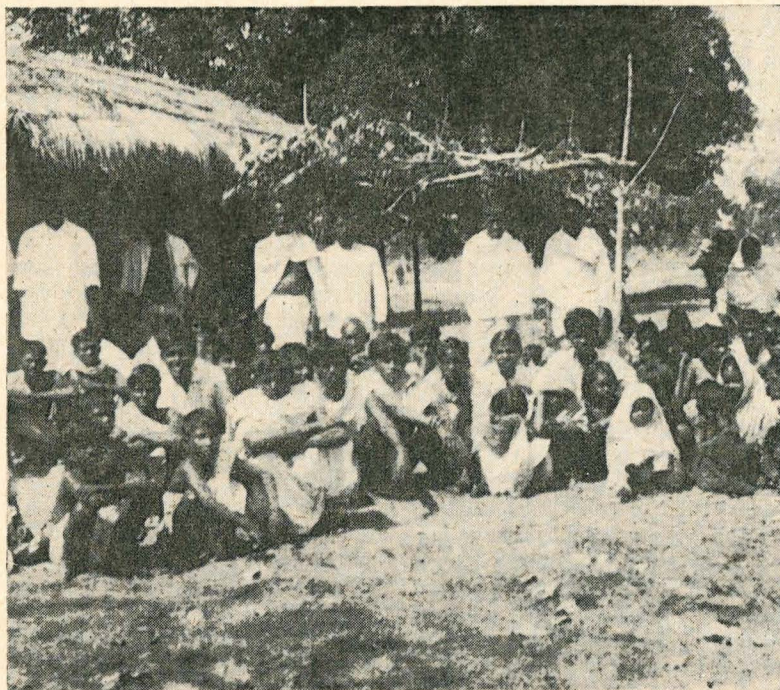
A few Christian Missions in India have been preparing recorded programmes of gospel music and messages for this purpose. But an effort is now being made to set up, on an inter-Mission basis, a proper recording studio in a central place

in the Telugu area (Andhra Pradesh) so that Christian tape recordings of the highest possible quality can be prepared in the Telugu language.

The following article, published in *The Christian Broadcaster* magazine, indicates the important contribution that is being given to this project in India by the Canadian Baptist Mission:

"Twenty-five representatives of Christian churches, societies and associations working in Andhra Pradesh conferred some months ago in Secunderabad, Andhra Pradesh, concerning Christian broadcasting in Telugu. The conference was sponsored by the Canadian Baptist Mission and the Audio-Visual Committee of the Andhra Christian Council. Representatives of the bodies now engaged in the production of Christian radio programmes (Bringing Christ to the Nations, American Mennonite Brethren Mission, Living Waters Gospel Broadcasts) shared experiences and examined sundry avenues of joint effort.

"At present seven 15-minute programmes are broadcast weekly in Telugu over FEBC (Manila) for the Indian audience. The continuation committee, with its chairman, the Rev. Roger C. Cann, Vizianagram, in co-operation with the Christian Association for Radio and Audio-Visual Service of the NCC, in Jabalpur, and with the Far East Broadcasting Company in Manila, will seek to train broadcasting talent, to develop an informed listening audience in Andhra, and to work towards the formation of a permanent planning body."



Ready for the preacher in an Oriya village



## BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

### Brazil

Brazil may one day become the greatest nation in the world. It has a target population of 900,000,000. The type of nation it will become depends largely on the efforts of Christian missions.

There are unparalleled opportunities for evangelism and at the moment an unparalleled response to the Gospel. Much evangelism is through the witness of committed lay Christians.

### Angola

It is difficult now to obtain first-hand knowledge of the situation in B.M.S. areas in Angola. Quibocolo and San Salvador mission compounds are being used as military bases.

The majority of our missionaries have been withdrawn. Serious consideration is being given to extending evangelistic and educational work among Angolan refugees in Lower Congo. There are now some 160,000, many of whom were church members in one or other of our three Angola areas. Former Angola missionaries are now at work in Congo.

Much prayer is needed on behalf of Angola and her peoples and also for the Portuguese. The Portuguese policy seems to be that of a ruthless suppression of the revolt, and this has made the rebels more grimly determined to fight on. Much suffering has been caused to many innocent people.

Nominations for the B.M.S. General Committee, 1962-63, must be received by the General Home Secretary not later than 15 January, 1962.

## ACKNOWLEDGEMENTS

(To 17th November, 1961)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Robert K. Browning, £1 1s.; Anon., £1; Miss Dorothy Lake, Congo and Angola Relief, £10; E.P., Congo and Angola Famine Relief, £2; Miss V. E. Hoare, £5; Mr. F. Thomson, £14 10s.; Anon., Relief in Angola, £25; Miss E. M. Mason, £5 5s.; "Freewill Offering", 4s. 3d.;

Anon., Oxford, £1; Anon., Gillingham, £5; "In Jesus Name", 10s.; "Aurora", £5; "A small gift", £1; Anon., 10s.; Anon., Hammersmith, 10s.; Anon., Basingstoke, £1; Anon., Crewe, 10s.; Anon., £1; Anon., Kelso, £5.

*Angola Relief:* Anon., Glam., £21; Anon., Elland, £10; F.F., Manchester, £3 16s.; Anon., £5.

*Gift Week:* Anon., 5s.; Anon., 10s.

### Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
<i>October</i>				
18	J. Greaves (Medical £449 17s. 8d.)	899	15	5
19	J. L. Robert .. .. .	2,000	0	0
24	S. Bee .. .. .	527	18	6
24	S. James .. .. .	300	0	0
24	B. R. Stone .. .. .	100	0	0
25	G. M. Butterfield .. .. .	29	7	8
26	Miss N. D. Hancock .. .. .	100	0	0
26	H. H. Gray .. .. .	371	6	9
27	T. H. Calladine .. .. .	166	6	3
30	Mrs. C. M. Reader .. .. .	170	13	8
31	Miss E. S. Taylor (Medical) .. .. .	9,500	0	0
31	Mrs. M. Humphries .. .. .	109	1	1
31	R. E. Batting .. .. .	500	0	0
<i>November</i>				
3	Miss J. L. Smyth .. .. .	201	5	5
8	Mrs. J. V. Ayres (£50 7s. 8d. Medical) .. .. .	100	15	4
10	Miss G. Griffiths (£250 Women; £500 Medical) .. .. .	1,000	0	0
13	C. M. Grieves .. .. .	191	5	0
14	Miss E. C. Ireland .. .. .	794	4	3

## MISSIONARY RECORD

### Departures

- 20 October. Dr. and Mrs. L. Mullins and Miss D. Lamb (Canadian Baptist) to Brussels for language study.
- 21 October. Mrs. R. L. Morgan for Delhi, Mrs. E. G. Collins and children and Miss M. A. Fox for Cuttack, Miss M. W. Shearer for Lungleh, Miss W. O. Harkness for Driptipur, Rev. and Mrs. K. N. Wicks for Calcutta, Miss J. Pell for Salamatpur, and Miss A. V. Mitchell for Udayagiri.
- 1 November. Rev. and Mrs. J. C. Garside and Miss D. M. West for Bolobo, Congo Republic.
- 4 November. Rev. and Mrs. R. W. Firmin for Trinidad; Miss J. Sargent for Udayagiri; Mrs. C. T. Lequesne on visit to Pakistan; Miss J. M. Barritt and Rev. and Mrs. A. S. Brown for Barisal; Rev. and Mrs. T. J. Gamble and daughter for Dinajpur; Rev. and Mrs. J. D. Rowland for Chittagong; Mr. R. D. Wainwright, appointed by Mount

Hermon School, Darjeeling, as Steward.

- 7 November. Mrs. E. H. Wyatt and children for Yakusu, Congo Republic.

### Arrivals

- 18 October. Rev. and Mrs. M. L. Brand and family from Balangir.
- 21 October. Miss V. C. Coles from Bolobo and Miss L. M. Fuller from Thysville, Congo Republic.
- 13 November. Miss D. E. Belham from Patna; Mr. and Mrs. J. T. Smith and family from Driptipur.

### Birth

- 30 September. To Rev. and Mrs. J. B. Van der Veen (Dutch Baptists), at Yakusu, Congo Republic, a daughter, Mirjam Tina Geertje.

### Death

- 11 November. Miss M. E. Jennings, of I.M.E., Kimpese, by drowning at Wathen, Congo Republic.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams: Asiatic Wesphone London. Chairman: Rev. H. H. Rowley, D.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. General Secretaries: Rev. J. B. Middlebrook, M.A., (Home). Rev. E. G. T. Madge, B.A., B.D. (Foreign). Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.



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Photo by E. G. T. Madge taken on his recent visit to Angola.

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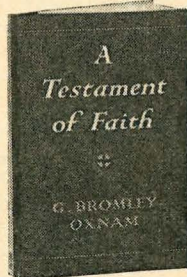
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FEBRUARY 1962

PRICE SIXPENCE

# *Missionary Herald*

OF THE BAPTIST MISSIONARY SOCIETY



The main boulevard in Léopoldville, capital of the Congo Republic



# The Searing Knowledge That Millions Have Not Heard

**T**HERE are two months (that is eight weeks and two days) before the end of the current financial year, but 31 March is rapidly approaching. At the time of writing, both legacies from individuals and income from the churches and from individuals are shaping well. But it is so essential that the target of £400,000 be reached that the Society sounds out a clarion call while yet there is time.

## Decisive increase required

A decisive increase is required from each church if the grand total is to be reached and because of this an immediate review of the church's giving to B.M.S. is highly desirable. Could there not be an accountancy session of the church's missionary committee or perhaps also of the auxiliary, in order that a review of the situation could be undertaken with action in mind? It is evident that the new scheme of integrating deficit and budget into an aggregated total has commended itself generally but it would be well to check up at once to see what the actual returns are compared with last year.

What a glow there is and what a sense of thanksgiving in every line of a letter in which the minister or the church secretary or treasurer or a missionary officer of a church tells Headquarters of a substantial increase over last year's amount. The old dynamic relationship between service, gifts and prayer for overseas and work at home is being demonstrated again.

Revival at home might very well come once again, as in 1792 and the following years, through foreign interest and concern.

The realization of Jesus Christ as the Saviour of the whole inhabited earth and the searing knowledge that millions have never even heard of Him gives Him fresh significance in relation to the people round about us in the towns, cities and villages of the British Isles.

In other words, a review of missionary giving in your church is like taking its temperature; it will reveal the church's general condition and its state of spiritual health.

If it should be that such a review as is suggested yields disappointment that *last* year's figure is seen to be higher at this point than *this* year's, what can be done? Three things suggest themselves.

In the first place, has your church felt the full impact and inspiration of the Carey Bicentenary Celebrations? The celebration, so far as the Society is concerned, continues until the

Assembly. A meeting with a thanksgiving collection might be arranged and Serampore College, for example, might be the focus of interest, or Bible translation (with perhaps a visit to Westminster Abbey to see the Carey Lectern) might be featured. Or, with the continuing plight of the thousands of pathetic refugees from Angola in their camps in Congo in mind, a meeting for prayer might well be arranged with an offering for B.M.S. missionary service in this new opportunity in an old field.

## Modern Missionary Situation

Another method of recovery if the figures are not felt to be satisfactory is to stress the idea of change as an all-round factor in the modern missionary situation. In the last twenty years or less (in the case of Congo only last year and in the case of Angola this year), all our fields

(continued on page 23)



(Photo: W. G. Fulbrook)

Last year Angolan refugees streamed into Lower Congo carrying pathetic bundles on their heads



# Rev. Benjamin Grey Griffith, B.D.

HOME SECRETARY, B.M.S. 1927-1942

*A Personal Tribute by Rev. Thomas Powell*

**G**REY GRIFFITH was raised up by God to succeed Dr. W. Y. Fullerton as Home Secretary of the B.M.S. in 1927.

His concern for missionary work dated from his student days in Regent's Park College.

Not the least of the contributions that G. P. Gould made to the life and work of the Church was the fostering, in his students, of the missionary spirit. C. E. Wilson once said that Gould was happy when his best men volunteered for service overseas. So Griffith left College in 1904 with an interest in foreign missions. Indeed, he told the Committee in 1927 that his first sermon at Tredegarville, when he preached "with a view", was on the missionary message of the Book of Jonah.

He joined the General Committee in 1921, and wholeheartedly applied himself to its work. Quickly he displayed outstanding ability to grapple with the problems with which the Society was faced, and it was inevitable that he should be invited to become a member of the Commission of Enquiry which, on account of recurring deficits, was set up in 1926 to advise the General Committee on policy at home and on the field.

## **Phenomenal Grasp of Facts and Figures**

His grasp of facts and figures was phenomenal, and the contribution which he made to our discussions was of the utmost value. He had a large share in the drafting of the report which contained several revolutionary recommendations. It was, therefore, not surprising that in 1927 the Committee invited him to succeed Dr. Fullerton, who con-

tinued to serve the Society as Consultant Secretary.

Griffith's care for Dr. Fullerton was beautiful to behold, and the elder statesman opened his heart to his successor. But the new Home Secretary tackled his job in his own way. He began by setting up a Home Organization Sub-committee representative of the whole constituency and every part of our work.

The appointment of deputation speakers became his personal concern. He urged all who engaged in this work to tell of the mighty works of God on the field, but to relate their story to the missionary message of the Word.

He made it his business to seek to understand the situation in every church which was in membership with the Society. Local missionary officials he received graciously, and he had time to discuss missions with any minister who called on him.

## **Wonderful Pastoral Gift**

With his colleagues his relationships were cordial and happy. Junior members of the staff were his "children". They loved him, and knew that he was ready at all times to share their troubles. His wonderful pastoral gift was also exercised among his brother ministers. Many a man who entered his room with a heavy heart left it with renewed hope: and some went away with ideas for future sermons.

He used to visit our Summer Schools, and was generous in his appreciation of the service of the lecturers. He took his place in the programme. Many there are who were helped by his Bible expositions, especially his lectures



Rev. B. Grey Griffith

on the Fourth Gospel. He joined in our fun. Some of our readers will remember the scarlet blazer, made from his father's mayoral robes, which he wore to our games of cricket. Not without reason he fancied himself as a wicket-keeper! And he did not resent the Wednesday evening innocent ragging which none of us escaped.

His work for the Society did not finish in 1942. It was he who, by taking charge of the affairs of the Particular Baptist Fund and becoming pastor of the Desborough church, made it possible in 1944 for me to accept the assignment in the West Indies.

To the end, he attended our committee meetings with unfailing regularity, and maintained a lively interest in happenings on the Field. The last hour we spent together we talked of nothing other than Congo, and the future of the Society in that unhappy land.

## **A Remarkable Man**

He was a remarkable man. At the time of his death a young

*(continued on next page)*



# Famous Congo Church is Beautified

The famous Kalina Church in Léopoldville, Republic of Congo, has had its interior beautified.

Extensive reconstruction was completed just before Mr. Dag Hammarskjöld, the Secretary-General of the United Nations, was killed, and one of the first services after the re-opening was in his memory. President Kasavubu, Ministers of State, officials of the United Nations and diplomats attended.

Kalina Church belongs to the Baptists, but it is a place of worship for many kinds of Christians, especially for those who speak French and English. Anglicans, Lutherans, Quakers, Mennonites, Methodists, Russian Orthodox, Presbyterians and Salvationists are regularly found at the services. Even Roman Catholics sometimes attend and non-Christians are often taken there by their Christian friends.

The building, however, had become dirty, leaky and infested by bats. Now the interior is modern and colourful.

Members of the congregation look towards a cross of dark wood fixed to the wall between windows of gold-tinted glass. The Holy

Table remains in its accustomed place and the open Bible still has a central position on a brass stand. The pulpit has been moved a little further back. This has been made possible by the incorporation into the church of a room behind the old rostrum.

Other new windows in the church have three upper panes in green glass and a lower pane in gold. A new ceiling hides roof trusses and the floor is in black and white squares. Old chandeliers have been replaced by fluorescent lighting. Fans have been placed over the central aisle in such a way that they do not cause draughts.

## Gifts from many countries

These renovations have been made possible by the gifts of people of many countries and denominations. One surprise gift of 1,000 francs came from a Roman Catholic African from Dahomey. He was a stranger who noticed the work going on, made some inquiries and then went to the mission office to make his spontaneous donation.

The work occupied three months of the dry season during which worship was held in an idyllic setting on the lawn under the trees

beside the river. It was completed just before the rains set in and the sun became too hot for gatherings out of doors. The church interior is now cool and is kept dry by a roof covered with shining sheets of aluminium. The spire has not needed to be touched.

The re-opening service was conducted by the Rev. Harold Casebow assisted by Pastor P. Regard, counsellor to the Congolese General Secretary of the Congo Protestant Council, and Pastor Wantwadi, Secretary of the Lower Congo Church. The British Ambassador read a lesson.

## Rev. Benjamin Grey Griffith

*(continued from page 19)*

doctor wrote concerning him "He was always kind to me: I found his conversation stimulating, and his preaching an inspiration". Some would add "and he had the gift to lead us to the throne of Grace". To know him was to love him; to be admitted to his friendship was a benediction.

In his first public speech as Home Secretary, delivered in the Queen's Hall, he said—in one of the asides so characteristic of him—that he would like to write the history of B.M.S. Home Secretaries from Fuller to Fullerton, and would have the book bound in grey. That story has not yet been written. But, worthily, Grey Griffith carried on the great tradition of our God-given secretaries.

To the Society he gave of his best, and if some of us could not approve every proposal he made we all thank God for the conspicuous service he rendered to the work of the Kingdom through his devotion to the B.M.S.

I conclude this tribute with a quotation from the poet whom he loved. He was:

"One who never turned his back, but marched breast forward

"Never doubted clouds would break."

## Fine Site for Bhubaneswar Church

In Bhubaneswar, the new capital of Orissa, India, the Government has made a fine site available for a church.

It is to be known as the Church of Christ.

Christians in the city are from many parts of Orissa and the new building will be used by several church groups.

The minister's house is nearing completion and funds are being raised for the church. At present, services are held in the pastor's home.

Christians in the city have pledged themselves to give the equivalent of one month's wages in the next three years.

The churches in Orissa are taking up a challenge of rapidly-growing industrial areas.

Thus, at Rourkela, where an increasing population is employed at a steel works, the Christian groups have organized a Christian Council.

Lutheran and Episcopal churches are already active and plans are being made to appoint a church worker to serve a large unsheltered group of mainly Baptist families.

The Cuttack Baptist Church, as its own special missionary task, has undertaken work among some people in scheduled castes who live in villages about 100 miles away.



# Are Your Young People Going?

By A. STUART ARNOLD

The bookings for the 1962 B.M.S. Summer School programme are now well under way. We expect that the 1962 holidays will be even more wonderful than those of 1961, which were themselves an all-time high!

There were more decisions for Christ, more offers of service to B.M.S. and more letters of appreciation than at any time during recent years. Reports also show that the well maintained disciplinary standards resulted in schools that were at one and the same time both efficient and very happy.

The presence of many nationals from our fields of activity, together with visitors from Baptist groups on the Continent, also added extra interest. All these things we expect to see again in the programme for this year.

## The Home Programme

The home programme is built up upon a foundation of the "old regulars". Bexhill appears in the list once again (4 August-1 September). This is now a name which has a special significance in Baptist life in Britain, for countless people—both young and old—have in the past decades been introduced to a greater sense of their responsibility to the Lord Christ at Bexhill. Barton (4 August-1 September), has a similar standing amongst the younger people in our churches, and it is a school of unflinching popularity with its fine bathing pool and excellent opportunities for excursions.

A little further along the coast we come to Boscombe (4 August-1 September), which in 1961 was absolutely full for the whole of the month and no one who went came away disappointed.

The first school to book in 1961 was the B.M.S. own conference centre, Cilgwyn, Newcastle Emlyn, South Wales (28 July-11 August, for English and 11 August-1 September for Welsh). This school has a particular attraction in that

the building itself is a home rather than an adapted school building and, of course, the nearby bathing beaches are always attractive. The B.M.S. goes back to Seaford this summer for the fortnight (18 August-1 September). This school is becoming better known and is really establishing itself in our programme.

## Return to Ireland

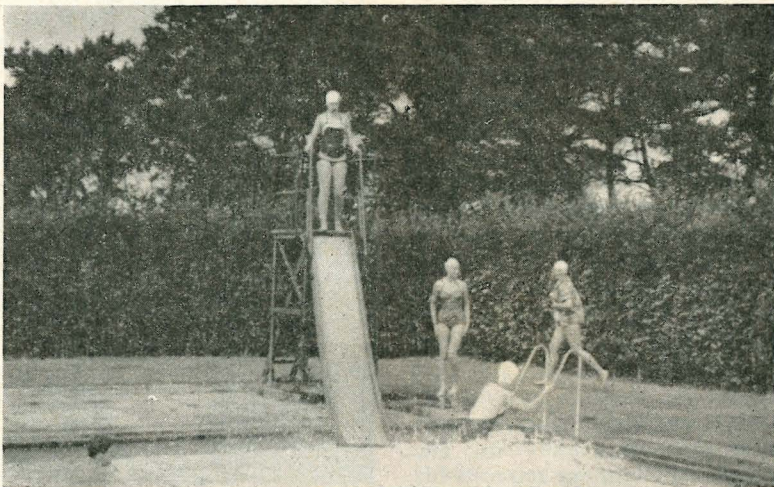
A special feature of this year's home programme is a return visit to the Monkstown School, near Dublin, at the request of the staff and schoolers who were there two years ago (4 August-1 September). This holiday begins in Holyhead, where the party assembles to cross the Irish Sea together. The remaining special feature of the B.M.S. programme is a fortnight for older young people at Worthing, at Greenhills (30 June-14 July). Greenhills is the new Baptist Youth centre which was formerly a hotel and it offers excellent facilities for this more mature school. The cost for the home schools will be £5 per week and Monkstown, Dublin, £15 per fortnight including transport from Holyhead.

## In the Black Forest

The B.M.S.'s own Continental Summer School this year will be held in the Black Forest, in the youth hostel on the banks of Lake Titisee (8-22 September). The cost of this holiday is £21. This will be a very cheap holiday specially designed for teenagers and early twenties. The Black Forest is at its best in September.

The B.M.S. Y.P.D. is joining with the B.U. Y.P.D. in two united schools this year; one of them at home. This will be held in our centre at Seaford (4-18 August) and it will be a Continental School to which young people from Baptist churches on the continent will be invited. The British contingent will be limited. The united Continental School will be held at Stenungsund in the Swedish Baptist Union's youth centre. This is a centre which houses people on a fairly high standard and is an island forty-eight kilometres north of Gothenberg. The journey will be by land.

Full details can be obtained from the Summer School brochure available from the Young People's Department, 93 Gloucester Place, London, W.1.



(Photo: A. S. Clement)

Summer schoolers enjoy themselves in the swimming pool at Barton



# Journey to Dacca

By MARY WHITE

OUR hospital at Chandraghona is the only Christian hospital which is a recognized training school for nurses in East Pakistan so the nurses at our hospital are able to take the examinations for the East Pakistan Nursing Council's Certificate. To qualify for this they have to go to sit for their examinations in Dacca, the capital city, nearly two hundred miles away. This is the only examination centre.

## Long Journey for Examinations

Although East Pakistan is a country as large as England and Wales together, there are not enough nurses in training in the whole country to justify having the examinations in other towns as well. This means that nurses going from Chandraghona have a very long journey to make when their turn comes round for their Preliminary or Final Examination, and twice each year a party of about ten nurses sets out, with rather mixed feelings, to join those who will be arriving from other parts of Pakistan.

Some of the disadvantages of the long journey are compensated for by the fact that this outing is quite an adventure for many of them. For some it will be their first visit to the capital. There is usually considerable excitement as they plan what they will do, apart from examinations, when they arrive in Dacca. On the first occasion, their travelling expenses are paid by the hospital, together with an extra cost of living allowance for the period in Dacca, but nurses who are having to make a second examination attempt have to pay their own fares and fees. The nurses usually make requests for advances of the next month's salary so that they will have a

little extra money to spend in the shops.

The examinees make an attractive group, dressed in their best, and smiling brightly, as they come to say "Good-bye" and ask for our good wishes and prayers for their success. The first part of their journey will be the thirty miles down the river to Chittagong. If possible, they will travel in comparative comfort in the mission launch, but if this is not available, they will have to join the crush on the public launch, which is usually rather overcrowded.

After about four hours' travel down the River Karnaphuli, they will arrive at Chittagong, where they will transfer to a small boat which will take them to the river bank, and then they will go by cycle-rickshaw to the railway station. The journey on the train

takes all night, but as they will be travelling third-class, it is unlikely that they will get much sleep and so will arrive in Dacca feeling rather the worse for wear.

However, the examinations will not be starting until the following day and they will have time to have a good rest and to recover from the effects of the journey. The girls stay at the Medical College Hospital in the nurses' quarters and the male nurses are given accommodation at the Baptist Mission Students' Hostel.

Their stay in Dacca usually lasts about a week, so there will be plenty of time to chat with nurses from other hospitals and to compare notes about such things as pay, their conditions of work, the amount of teaching which they get in the wards or in the lecture-room, the doctors and



Sister Baroi and a group of nurses at the Baptist Mission Hospital at Chandraghona, East Pakistan





A main road in Dacca, the capital of East Pakistan

(Photo: M. White)

sisters with whom they work and the patients whom they nurse. They will take the opportunity to visit friends who trained at Chandraghona and are now working in hospitals in or around Dacca, and will discuss the differences between working in a Christian hospital and a non-Christian one.

How favourably will they regard their own hospital? Do they realize that there is something to be said for working in a mission hospital which is not measurable in terms of a large salary or the advantages of living in a town?

Many of them do realize the very real advantages which they and their patients have. They do appreciate the difference which working in a Christian hospital makes to their own training and to the care which is given to the patients. We, therefore, hope that when their training is completed and they go to work in a Government or other non-Christian hospital, they will be true to the highest which they know and will not only put into practice the nursing principles which they have learnt, but that they will also be true to their Lord and Master Jesus Christ and

through their service and witness seek to extend His Kingdom.

We realize that this is no easy thing for them and that the time which they have spent in the mission hospital has in some respects been a sheltered existence, but we hope that it has also been a time of steady growth in their spiritual lives. So that when the time comes to go out and work in other places they may journey on in the strength and presence of Him Who said "I am the Way, the Truth and the Life".

## The Searing Knowledge

(continued from page 18)

have suffered major changes. Governments have changed, opportunities have changed, the relationships between the Church and the Mission have changed and so have costs! There is not a single item of expenditure, passages, buildings, equipment, transport, printing, etc., etc., that has not rocketed. It is vital, therefore, to the whole enterprise that giving should be brought up to date and there is

time for this challenge to be sounded before 31 March.

There is also the need to win the interest and concern of the younger generation not simply on the Society's behalf but in respect of Christ Jesus our Lord and His Kingdom. After all, B.M.S. only exists as His agency. In this Carey year when the Denomination has been looking back in thanksgiving to the operations of God's Spirit in the hearts of an earlier generation, God grant that antiquarianism has not prevailed. Our recognition of the past has as its motive our duty in the present and our obligation to the future.

## Susceptible to the World Call

The Summer School Committee reports excellent support for the programme of 1961 in Britain and on the Continent. This present "teenager" crowd is susceptible to the world call, to the needs of the under-developed countries and to the plight of coloured races. Can they not be won, for their lifetime, to strong, honest, well-informed, generous support of the first of all the missionary Societies, Carey's own Society, our Denominational Society, the Society that was the first to speak out about Angola and that works at the call of God in no less than three continents and at least three widely-separated islands?

J.B.M.

## Wonderlands

Your children will enjoy reading *Wonderlands* each month.

*Wonderlands* is the attractive junior magazine of B.M.S. It includes educative missionary articles, an exciting serial about Ceylon, a series on African birds, instructions on how to make a missionary exhibition and a regular competition.

*Wonderlands* is only 2d monthly, and can be obtained from your church magazine secretary or The Carey Kingsgate Press, 6, Southampton Row, London W.C.1.





(Photo: W. C. Fulbrook)

Refugees from Angola were helped by gifts from many nations.  
These tents were gifts from West Germany

## Missionaries Differ

Missionaries in East Pakistan differ over a form of musical-dramatic performances which the Church has taken over from Hinduism. But these are exceedingly popular with Bengali Christians.

These are known as *Sangkirton*. Among Christians, a *Sangkirton* usually has a Biblical theme. This is presented by one man and a team of men take up his words in a chorus.

A report from East Pakistan tells of *Sangkirton* performances which were a feature of a four-day "Big Meeting" which drew large numbers of church people from a wide area. The report says:

"The attendance at the lectures was rather thin, but each night the big 'marquee' (made of bamboo and leaves) was packed to the walls for the *Sangkirton* performances.

"To Western ears, it is a strange cacophony which defies description. But it has a powerful hold on a Bengali audience.

"Bengalis normally are a noisy people. In church they fidget and cough while the children run up and down and cry and squabble. But in this bamboo concert hall you could have heard a pin drop if the floor had been anything harder than mud.

"If Bengalis are allowed to do so, they will sit all night listening emotionally enthralled to these performances.

"Some missionaries say *Sangkirton* is essentially Hindu and sensual whatever the words of the song may be. Others feel that it can be used to get home a Gospel message."

## Preaching for Today

The latest volume in the "Preaching for Today" series of the Lutterworth Press is *Stand Up in Praise to God* (7s. 6d.), a collection of sermons by Paul S. Rees.

The preacher, now President-at-Large with World Vision Inc., was for twenty years pastor of the large and influential First Covenant Church in Minneapolis, Minnesota, U.S.A.

There are three sermons under the general theme: "Glory be to the Father", three under "And to the Son", three under "And to the Holy Ghost", and a concluding sermon on the Trinity.

Clear and direct, with apt illustrations, the sermons provide examples of American preaching of a high standard.

## Church Contends with

The appearance of many new religious sects and the revival of old ones have been a feature of life in Congo since the country became Independent. This is not at all unusual in such a situation, but it has added to the problems of the Church. Here is a brief account of some of the sects with which the Church has had to contend in the Stanleyville area.

Two of them, the *Kimbanguist* and *Kitawala* sects, were known before Independence. In the Stanleyville area, the two had largely merged. They claimed that it was the spirit of their founder, Simon Kimbangu, which had inspired the movement for political freedom and that Kimbangu is the saviour of the Africans. Foreign missionaries, they said, should be evicted and Kimbanguism established as the national religion.

## Church of the Christian Conscience

The *Independent Church of the Christian Conscience* was founded by Denys Lkandja who for many years worked with the B.M.S. and the Unevangelized Fields Mission. He is an extremely capable man with an extraordinary knowledge of the Bible. In a document described by a missionary as "a virtually impeccable theological statement", he set out the case for his sect. He proclaims himself as a champion of religious liberty and attacks the Baptists for "legalism". The mem-

## Almost Chris

The group of the Student Christian Movement at Serampore College has a number of members who are not Christians.

They call themselves the "Independent Bloc". They are nominally Hindus, but are keenly interested in Christianity. A member of the staff at the college says these young men are among the most active workers in the S.C.M. and he adds: "One feels that some of



## h Strange New Sects

bers of his sect, baptized merely on profession of faith, are not required to obey rules on marriage and drinking which Baptists enforce. He has divorced his wife.

### Angels or Witches?

The *People of the Spirit*, also known as *The Angels of God*, revived witchcraft. Adolescents, mainly girls, fell to the ground and spoke with strange voices. The voices were said to be those of ancestors denouncing "witches" who brought bad luck. Those denounced seemed to be always aged people too feeble to defend themselves. A number of "witches" were murdered. Young men of the movement wore a white uniform with the word *Mobikisi* (Healer) embroidered across the chest. They claim to work healing miracles and even to resurrect the dead. Some of them once got into the Mission hospital at Yakusu.

The Congolese authorities ordered the movement to be suppressed, but it is reported to remain active in the villages.

The large majority of Christians in the Stanleyville region have been unaffected by these sects.

"Indeed," says a missionary's letter, "the folly of such movements has been so amply demonstrated that Christians feel more than ever confirmed in their Faith."

## tian Hindus

them are not far from the Kingdom."

The S.C.M. group consists of both theological and other students and it has a wide range of activities.

These include distributing free milk to a large number of poor children who live near the college, running an evening school for local children and organizing a monthly bookstall in the college as well as regular services and Bible classes.



(Photo: W. C. Fulbrook)

Food supplies for some of the 160,000 Angolan refugees being loaded into a lorry at a sugar company's store in Lower Congo

## College Replies to Criticism

There has been criticism of the Christian Medical College and Hospital at Vellore, South India, that not enough of the students it trains go to work in other Christian institutions.

The college and hospital are supported by many churches in many countries, including Baptists in Britain. Many mission hospitals and clinics in India are desperately short of trained personnel.

A survey has been made at Vellore in view of the criticism.

This shows that half the students who have entered the College since 1947 and then graduated in medicine are now working full time in mission hospitals. And 78 per cent of them have worked for some time in mission hospitals or are doing part-time work in them.

Even Vellore, in spite of its fame, has suffered from acute shortage of senior staff. In the past year, one operating room had to be closed for a time.

## Our Great Forefathers

A new series of brief biographies has been published by the Independent Press in connection with the celebrations this year of the Tercentenary of the Great Ejection in 1662 which brought British Nonconformity to birth.

Included are seven which will be of special interest to Baptists: *William Carey* by A. S. Clement; *Robert Hall* by G. W. Hughes; *Andrew Fuller* by A. H. Kirkby; *Vavasor Powell* by J. V. F. Nichol-

son; *Benjamin Keach* by Hugh Martin; *C. H. Spurgeon* by G. J. M. Pearce; *Roger Williams* by E. A. Payne.

Concise and informative, they should prove of great value, and do much to spread the knowledge of our history. They are very attractively produced and cost only two shillings each. The Carey Kingsgate Press will be glad to supply them either in single copies or in quantity.



# In Thysville Today

By LESLEY M. FULLER

WE have now been back in Thysville for over a year—a year which has been very much more settled than we could ever have believed possible in August 1960. The situation has improved little by little. One cannot point to any one moment and say “then it got better” but we have seen the tyranny of the army lessening, municipal authorities gaining experience and confidence, law and order improving, mutual toleration growing between tribal groups, the return of a number of European traders, teachers and technical advisers in companies and their acceptance by the people.

## Everyone is Friendly

Everyone is friendly: I can drive anywhere in the African city and in the district and be sure of friendly help, if I need it, and a welcome anyway.

I usually take a boy along because there are stretches of road a long way from a village, but people will always help if you need them. On the only occasion recently when I did not take a boy (it was just a picnic) we did have a puncture! And we found we had no jack, but having walked nearly into the next village I caught up with a man who, when he heard my plight, offered to lend me his bicycle, before I asked, to ride back into Thysville to get a jack, and to let me keep the bike till next market day when he would come and fetch it.

The only near-questionable reception we have had was on arriving at a village forty kilometres away which had seen no white people since Independence, and it being market day, and the crowd being spread all over the road, we had to drive right

through them, but directly we turned into the school compound (we had come to inspect the State School Protestant religion lessons), and they realized who we were, they came up to welcome us.

Even when things were at their worst, I was always conscious of God's protecting care and even more, that Christian friends and family, while longing for news of us, could not really feel anxious, for we were all bound together by the chain of prayer.

As many of you will have heard, since Independence, missionaries have relinquished control of primary education all over Congo, and our African headmasters, who a year ago were teachers of 4-6 years' experience, have taken over. Here we have been very pleased with the way in which they have shouldered the task; have asked for and accepted advice occasionally, and have kept on working hard through a difficult school year with a new pro-

gramme (syllabuses), new wage scales, and the same old problems. Our own work has therefore been different. I have been taking Scripture classes at the local state grammar school and in the local state primary school.

I have greatly welcomed this opportunity of directly teaching boys in their late teens—(17 is the upper age limit for entry into secondary education at the moment) and trying to get their attention and understand their problems and questions: for though they have been written down for Protestant education by their parents and many have been to mission schools, they are still often ignorant and uninterested (which is not a reflection on their earlier teachers). Some are genuinely seeking to straighten out their thinking.

They are being confronted by masses of new knowledge:—foreign languages (French, English, German, Latin), history and sciences; taught by Belgians from Belgian syllabuses—an



Women in the Lower Congo study the Bible together



alien world which nevertheless appears to hold the key to all advancement.

### Some Knowledge: Some Faith

By the side of this, the Bible seems to be a repetition of their primary school work, even when they are studying it in French. It does not "fit in". They bring out old prejudices and notions picked up anywhere: "Why don't we keep Saturday as the Sabbath?"; "Should Christians eat pork?"; "Is Palestine in Africa?" This last links up with a topic of interest at the moment, "What tribe was Jesus Christ?" of which the political and national background is not far to seek. They have some knowledge and some faith, but it is so muddled. There is a tremendous task here.

The rest of our time has been given to women's work. This has taken great strides forward in Thysville during the year. Even before Christmas, having more time free, we were able to give two afternoons reading class instead of one, and study writing as well. Then the impulse was given to wider organization by the visit to our half-yearly Church Assembly in February of Mama Mattie, a woman trained as a nurse at the neighbouring American Mission station of Sona Bata who has travelled widely to study women's organizations, and is running a highly successful women's association in Léopoldville.

Her visit generated enthusiasm and pointed the way. A committee was formed among the women themselves, the existing women's meeting and choir provided a starting point for visits to nearby villages to "wake them up" and "organize" them. House to house visitation in the African city brought back stragglers to the services and revealed many cases of drift away—coming to a new town, marriage out of order and never bothered

to get it put right, but, yes, she still counts herself as "Missionne" and will come to the women's meeting on Friday and see the Pastor about her church card.

Funds are being collected to start a sewing circle and further projects; all this being in the hands of the women themselves. We sometimes advise, but play our part as members of the group. Recently a highly successful Women's Conference was held. Some fifty women of the town and district attended for three days of fellowship and study on the theme "Jesus Christ is the Light of the World".

### Conference of the Churches

This conference was followed almost at once by the biennial conference of the churches of the Lower Congo and Léopoldville, for which the venue was Thysville, and which kept us pretty busy for a few days. Again about fifty delegates from the six churches stemming from the missions working in this area, but including only five missionaries, came together for five days to understand one another better, to weigh up the values of their different traditions in various matters, and to plan co-operation in youth work and in the care of the large congregations in Léopoldville.

All the churches have gained full "autonomy" during the past year. The methods and arrangements have varied, but all have their own African leaders with executive power for the whole "denomination" while continuing to work with missionary pastors and teachers, doctors and nurses. Our church people often say that they have gained tremendously by "autonomy" on being able to refute the taunt so often levelled against them by members of the Prophet Movement that they are a "white men's church".



A typical forest path in Lower Congo

The Prophet Movement has not been much weakened by Independence, though its hopes of being the dominant religion have not been fulfilled.

Many of our village Christians are subject to long-term low-power persecution; sects continue to multiply. As one woman graphically put it on returning from a visit to her village: "You have to walk straight towards the mission bell and ignore all the others if you don't want to arrive at the wrong service."

There is still much fear of witchcraft and the power of the family. If a person dies unexpectedly or is ill for no special cause, the heathen relatives may force a palaver to find the witch. The Christian is hard put to it not to join in, especially if his

*(continued on page 29)*



# Cheering News From Congo

*Cheering reports continue to come in from missionaries in the Congo Republic. Here are selections from the latest to arrive.*

## Progress all along the Line

As I review the year, I cannot help but thank God that the work in all departments here has gone on and even increased without a break. School has increased, Church members have increased, more district work has been done and the hospital has been busier than ever before. . . . Our drug supply is getting low. . . . Pray for our African nurses who are underpaid. They have been good and patient. In the final examination of our nurses, ten out of ten passed. We have just started a new class of seven first-year nurses, one of them being a girl. This is the first time we have been able to start a girl with enough education—*Pimu*.

## Day of Consecration

We had a very happy experience with the Bible School. We decided to set aside one day as a Day of Consecration when each could face the challenge of full-time service of the Lord and dedicate his or her life completely to Him. We felt that we should get right away from the mission station and we went to a village called Mompoto, once a flourishing company post but now practically deserted. A very nice brick chapel is there, but it had seldom been used for a number of years. Our first job was to clean up the chapel, students and teachers working together with willing hands and hearts. After this, we were ready for the day's sessions.

We took as our theme: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me." After each session, we all split up, wandering into the forest or by

the river, seeking a place where we could be alone with God to meditate and pray about what we had heard. . . . Incidentally, one of our students, Bikoko, has been appointed student teacher in this village. We trust that never again will the church door remain closed—*Lukolela*.

## Lepers Cleansed

We sense a more relaxed atmosphere about the place. . . . The Nurses' Training School has grown tremendously. . . . This year we have forty girls in training! . . . We have three fully-trained African nurses with whom it is a pleasure to work. One, under whom we work, is Director of the hospital. The second is in charge of the pharmacy and the third has charge of the male ward. . . . Recently, there was great rejoicing at the Leper Camp at Yalisombo as twenty men and women were given their discharge. We all crowded into the church and gave heartfelt thanks to God. No longer is there apathy in patients' eyes during their long stay in this settlement. There is hope—*Yakusu*.

## Leaders of Tomorrow

We seem to have made a good start to the year's work in the secondary school. . . . There are five of us now on the missionary staff. I think I can speak for us all in saying that we enjoy the work though it is hard and long. . . . The Church, dispensary and schools form a community which is quite self-contained. Wider issues and problems of Church and nation are much less immediate than the problem, for instance, of the famine of text-

books. . . . The churches of this region are making their second collection of gifts of food for the Angola refugees. . . . We are training in Christian citizenship some most intelligent youngsters, potential leaders in the Church, education, medicine and administration. Please think in your prayers of these fifty picked boys and girls with all the possible work that lies before them—*Ngombe Lutete (Wathen)*.

## Flying Doctor

Dr. Tuttle, of the Congo Protestant Relief Association, flew up from Léopoldville to conduct the examinations. This is the first time we have used the Missionary Aviation Fellowship for our needs. . . . As far as the general spirit is concerned at the hospital, there does seem to be a marked improvement and things are easier. . . . For the first time, we are out of T.B. drugs, and have had to discontinue treatment on practically all our patients—*Bolobo*.

## First Commissioning Service

Last week was our Harvest Festival and the church made it the occasion for commissioning three evangelists—two of them already busy in school work and the other a full-time church worker.

They asked Dorcas Longeni to help to conduct the service, the first of its kind we have had here. She is the widow of Lisasi, the founder of our station.

It was inspiring to hear the brave pioneer of the mission telling the three men to be prepared to put up with trouble and difficulty in Christian service—*Yalemba*.



# Christians Must Contribute to the new Secular Society

The present revolutionary ferment in Africa and Asia "has within it the promise of Christ for a fuller and richer human life for men and society", in the opinion of a leading Indian layman. "And the witness of the Church to this promise involves its participation in the tasks of building the new secular structures of political, economic and social life, conducive to true responsible human living, and in the search for their new moral and cultural foundations", he said.

The speaker, Mr. M. M. Thomas, associate director of the Christian Institute for the Study of Religion and Society at Bangalore, India, addressed a general session of the World Council of Churches Assembly.

## Christian concern for Politics

He described the Christian concern for politics in the nations as the area "most neglected by the churches of Africa and Asia and the most urgently needed for the fulfilment of their total social mission". He attributed this situation to both the Church's historic identification with Western culture and power and also the Church's pietism and fear of organized group action to change social and political structures.

"Christians should support and strengthen the idea of a secular state or a neutral state as the sheet anchor of national unity and national development" despite certain dangers inherent in the secular states, he said.

A second major problem, according to Mr. Thomas, is the question of achieving national integration. "Friends from the West," he said, "think of Africa and Asia as ultra-nationalistic; but in the newly independent nations, we are finding it difficult to sell nationalism, which tends to be weakened by tribal, racial, caste, linguistic and regional separatism.

"Christians have a special duty," he added, "to make their con-

tributions to build up . . . essentials of national unity."

Christian missions in the new nations have tended to follow two patterns, Mr. Thomas said. The first was the mission compound patterned after Western culture which became culturally rootless. The second pattern was that of the mass-movement conversion which produced communities now as disorganized as other traditional communities.

## Irrelevant Patterns

Both these patterns are now irrelevant and churches and Christians today must "make their contribution to the spirit and form of the new secular society—a harder task than building segregated Christian communities."

"This means, however, that the members of the Church need the training to penetrate secular, social and cultural institutions with the spirit of Christ and His Kingdom without seeking to control them," he said.

## THE BAPTIST TIMES

### A Note from the Editor

With the help of the secretaries and the editorial staff of the B.M.S., *The Baptist Times* is able to give frequent and up-to-date missionary news and to publish official announcements by the Society.

All Baptists should read their own paper.

### THE BAPTIST TIMES

Thursdays, 4d.

From newsagents, church agents, or by post (one year's subscription, 26s.) from:

The Publications Manager,  
6 Southampton Row,  
London, W.C.1.

## St. Crispin's Day

Baptist churches do not usually observe Saints' Days. But then this Baptist church was named after a saint.

At St. Mary's, Norwich, on St. Crispin's Day a special service was held. On the order of service paper, worshippers were reminded that St. Crispin was a French shoemaker who in the third century was put to the sword by the Romans for his Christian faith. He became the patron saint of shoemakers.

Then followed a note about William Carey, the shoemaker—"a more up-to-date saint for the Shoe Trade", who became the founder of the B.M.S., of whose work St. Mary's, Norwich, was one of the earliest supporters.

The offering was for the funds of the Oxford Committee for Famine Relief.

## From The Baptist Union of Ireland

£1,029 9s. 8d. has been sent to the B.M.S. for its work among Angolan refugees.

This generous gift came from the Baptist Union of Ireland, which, hearing of the work B.M.S. missionaries are doing among refugees, launched an appeal in September last year.

## In Thysville Today

(continued from page 27)

own fear of witchcraft is only half-conquered. Sometimes it seems as if the Church were not making progress—I was at a baptismal service last Sunday for a group of villages where there was only one candidate—a very sad state of affairs for Congo. But the Church is holding on, its leaders are taking new responsibilities well; its witness is shining out against petty persecution and ridicule, and it is growing.

We ask your prayers for all our Christians, for the church leaders, pastors and deacons, and for the young people in church and State schools.



# Miss Muriel Jennings

*A Tribute by Rev. R. V. de C. Thompson, former Secretary of the Congo Protestant Council.*



**M**URIEL ELEANORA JENNINGS was born at Ngombe Lutete (Wathen) on 4 September, 1911, the daughter of the Rev. R. L. and Mrs. Jennings who were missionaries of the Baptist Missionary Society in charge of the work on that station.

Some years later while in England she was taken ill with infantile paralysis which left her considerably handicapped physically. In spite of this she made up her mind as far as she was able to do everything that any other girl can do. She rode a bicycle and a motorcyclette, she played a strong game of tennis and badminton and was a good swimmer.

After her schooling at Walthamstow Hall, where her memory is cherished by those who knew her and where she was often sought after to play the piano for prayers and for school games and frolics, she spent five years in Thysville with her parents where she took a keen interest in all the work of the mission and especially in the station school where she taught.

She then returned to England to train as a pharmacist, and was later received as a member of the Pharmaceutical Society. She was also very interested in art which she taught in the schools in Congo and it became a hobby which gave her much pleasure.

In 1943 Muriel Jennings applied to the Baptist Missionary Society to return to Congo as a missionary pharmacist. As there was no place vacant for her at that time she was lent to the hospital of the American Baptist Foreign Mission Society at Sona Bata where she endeared herself to all, black and white.

She was later appointed to be in charge of the dispensary at Ngombe Lutete where she lived in the house in which she was born. While at Wathen, and after some years of close co-operation with the State Medical Service, and taking into account her experience both at Sona Bata and Wathen in the midwifery work as well as the ordinary hospital work, she was registered as a State Nurse and Midwife by the Belgian Congo Government.

She was always most conscientious about her medical

work, but at the same time sought every possible opportunity to teach in school and to take a full share in the evangelistic work of the mission. Muriel Jennings loved the place of her birth and the people there, who knew her as "Diamatondo" which means "Worthy of Thanksgiving".

After the coming of independence to Congo, when Muriel was evacuated, quite against her wish, to Léopoldville, she served the Congo Protestant Relief Agency in a secretarial capacity and also as pharmacist. Later, when the Congolese felt that they could run the dispensary at Wathen without aid, she went to Thysville to be with Miss Lesley Fuller. There she taught religion in the government primary school and took a keen interest in the work among the women in Thysville itself and in the district.

But it was a great joy to her when the Church Council decided to transfer her to the Kimpese Medical Institute.

In addition to her work in the pharmacy she was taking classes

*(continued on facing page)*



Part of the 'missionary pioneers' cemetery at Wathen



# BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

Prayer is asked this month for the Baptist Union of North India which is responsible for work in one of the most densely populated regions in India. Baptist churches in the three states of Punjab, Uttar Pradesh and Bihar are small and often separated from each other by considerable distances. The churches are linked together in district unions; those of the Simla Hills, Baraut, Delhi, Palwal, Bhiwani, Agra and Bihar.

In each area evangelistic work is carried out by missionaries, pastors and evangelists, but whereas there has been response in recent years in Baraut, Bhiwani and Palwal in the north, and near Gaya in Bihar, the overall picture is still somewhat discouraging. Party strife within the churches has not aided the work of evangelism, but recently there have been signs of a new enthusiasm among Christians for the extension of the Kingdom.

## Large Institutions

A great deal of the energy of the Baptist Union of North India is taken up with the big secondary schools which it supports in Delhi and Patna. The Christian General Hospital at Palwal, like other similar mission hospitals, is facing many problems. These are partly linked with staffing and partly with problems relating to the institutions' future in the changing pattern of the new India.

There are thirty-three churches linked to the B.U.N.I., with a total membership of 2,128.

# ACKNOWLEDGEMENTS

(To 19th December, 1961)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Mrs. Margaret Warhus, "In memory of Miss A. Marks", £2 10s.; Anon., 2s. 6d.; Anon., £5; Anon., 12s. 6d.; "Two Old Age Pensioners", "Wants", 2s. 6d.

*Medical Fund:* A.G.R., £2; Anon., "In memory of Lizzie Peebles", £10.

*Gift Week:* Anon., 10s.

*Congo Famine Relief:* M.E.P., £1.

*Angola Relief:* Anon., £1.

*Home for Retired Missionaries:* "In memory of Billy", £10.

## Legacies

The following legacies have been gratefully received in recent months:

November		£	s.	d.
3	William Evans ... ..	269	10	1
7	A. Nelson ... ..	2	5	0
13	Mrs. R. Davies ... ..	214	7	1
17	Mrs. E. N. Denyer (£1 4s. 11d., Medical) ... ..	1	17	5
21	W. E. Walkington ... ..	50	0	0
21	C. H. Brown ... ..	2	2	0
24	Mrs. A. Winchester ... ..	5	0	3
27	Rev. O. Ayres (Widows and Orphans) ... ..	100	0	0
28	Miss S. B. Stephens (£16 5s. 7d. Translation) ... ..	632	11	0

# MISSIONARY RECORD

## Arrivals

- 30 November. Rev. F. Stainthorpe, from Bolobo, Congo Republic.
- 2 December. Miss N. L. Yarrow, from Udayagiri, Orissa.
- 3 December. Rev. A. L. and Mrs. Suter from Trinidad.
- 12 December. Rev. R. F. E. and Mrs. Warden, from Upoto, Congo Republic.
- 15 December. Rev. H. W. Nicklin, from Barisal, East Pakistan.
- 17 December. Dr. R. P. Shields, from Léopoldville, Congo Republic.

## Departures

- 18 November. Rev. W. D. Grenfell to Léopoldville, Congo Republic.

## Births

- 5 October. To Rev. F. A. and Mrs.

Outen, at Welsh Mission Hospital, Shillong, Assam, a daughter, Margaret Ruth.

1 November. To Rev. A. A. and Mrs. Boorne, of Angola, at Reading, a son, Paul Anthony.

10 November. To Rev. R. F. E. and Mrs. Warden at Upoto, Congo Republic, a daughter, Sarah.

5 December. To Mr. and Mrs. S. Mudd, at Barisal, East Pakistan, a daughter, Susan Mary.

## Deaths

4 December. At Worthing, Mrs. May Rose Price, widow of Rev. F. W. Price (B.M.S. China, 1911-45).

14 December. At Bristol, Mrs. Ethel Grace Burdett, wife of Rev. H. W. Burdett (B.M.S. China, 1918-39).

# Miss Muriel Jennings

*continued*

in scripture with the students who were greatly enjoying this Bible study. It seemed that she had now found a sphere in which she could give full vent to her qualifications and to her keen zeal for evangelistic work.

Her death by drowning while at Wathen on a bathing picnic is a great loss to the Church and

to her many friends, black and white. Muriel Jennings was a 100 per cent missionary enthusiast who thought of little else but serving her friends in the country which was hers by birth for the sake of her Master.

I feel sure that she will have rejoiced in receiving her call home while at Wathen, and at being laid to rest among the missionary pioneers and her Congolese brothers and sisters.

**The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.**  
**Telegrams: Asiatic Wesphone London. Chairman: Rev. H. H. Rowley, D.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.**  
**General Secretaries: Rev. J. B. Middlebrook, M.A. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).**  
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MARCH 1962

PRICE SIXPENCE

# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



A street in Calcutta, the most populous city in India

(Photo: N. B. McVicar)



# The Readers We Seek to Reach

IT is a good thing for a publication to take a look from time to time at its constituency, at the kind of people it is seeking to reach. This is a discipline which missionary magazines in particular should practise regularly lest they lose touch or miss the mark. Let us then take a look at the readers to whom the *Missionary Herald* seeks to address itself. They fall into four classes.

## The faithful

First, there are the faithful, the men and women who are Carey-minded and for whom the Carey Bicentenary Celebrations have brought a heartfelt affirmation of their support of B.M.S. They are those to whom, as to William Carey, the great command "Go ye therefore into all the world" is all-sufficient as the voice of the Risen Lord, the decisive obligation for Christians and the widest of all interpretations of the ministry of the Saviour of the world.

These are the regular readers who read the *Herald* from cover to cover and who look forward with the greatest interest to every new issue. The reason why they read the *Herald* is that they wish to be up-to-date about all our fields, about our missionary staff abroad or on furlough, about the work in all its splendid variety, about Headquarters and its plans and about changes and trends, developments and difficulties, trials and opportunities.

Their concern is with the progress of the Kingdom and they know that the mid-twentieth century is a period of cataclysm. Here then is the main function of the *Herald* and here is the criterion by which it must chiefly be judged.

## And some doubted

But there are other possible readers to bear in mind. The words "And some doubted" bring a discordant note into Matthew's tremendous story of the miracle of the Resurrection and every missionary society and every church has to recognize the presence of uncertain and confused people who cannot enter fully into the experience of the believer. Carey's *Enquiry* was addressed to this particular group which, at the end of the eighteenth century, comprised almost the whole Baptist Denomination.

His arguments, scriptural and theological, historical and topical, practical and organizational, still serve their purpose.

And now at a time when "Missions" are more than ever the subject of theological discussion, for example *The Theology of the Christian Mission*, edited by Gerald H. Anderson, S.C.M. Press, price 35s., Carey's practical interpretation of Fuller's modified Calvinism is of the greatest importance. The *Herald* has most certainly a theological duty in the field of thought and discussion.

## The bewildered

Then, also, at the present time world events, as presented daily on the television and the radio or in the press, have bewildered quite a number of people.

They think that the Congo Independence movement with resultant chaos and urgent political problems means the end of B.M.S. work in the land of George Grenfell.

They tend to "write off" our Angola work because the Society is now moving into the refugee situation across the frontier as a missionary force.

They jump to unfortunate conclusions because educational work by "Missions" in Ceylon is now ended.

All this indicates a pressing task for the *Herald*, a duty of interpretation and enlightenment, a service to facts and their implications. The *Herald* is therefore alive to the importance of realism in relation to the different fields and types of work and to the relative success and failure among Animists and Hindus, Buddhists and Moslems, materialists and secularists. It presents an "on-going" work, deflected perhaps here and there but moving forward with hope in the Lord.

## A vigorous canvass

There is, however, another group of potential if not actual readers, namely, the younger generation. For quite a number, there is a happy transition from *Wonderlands* to the *Herald* but for others what is needed is a vigorous canvass among the seniors in the Sunday school, members of the youth groups, uniformed and non-uniformed, and among young church members.

Just as a baby's name should be introduced to the Birthday Scheme at birth so with the young church member the right hand of fellowship into the church should be a hand ready to receive gifts for the work of Christ at home and abroad. It might very well also be a hand that holds out a copy of the *Missionary Herald*.

I am not forgetting the *Quest* and its balanced presentation of work at home and abroad and its address to the intelligent and educated among Baptist young people. It should be given its

(continued on page 46)



# Missionaries Still Needed in India

*For too long a small section of the Church has been under the erroneous impression that the day of the missionary is over. Depressing propaganda has been disseminated to the effect that missions are no longer needed. But from Nagpur, India, comes a totally different picture. Missionaries are still very much needed by the Indian Church and their services will be required for many decades to come.*

*The National Christian Council of India, on which are represented every major Protestant Church and mission in that country, considered the role of the missionary in India today. These are the findings of that representative conference.*

THE aim of all Christian endeavour in India is to encourage Indian Christians to assume full responsibility for the life and work of the Church at the very earliest possible opportunity. There are still areas in which sufficient progress has not been made in this respect.

It is generally agreed that missionaries are still needed in India. The need for missionaries will always exist, since the role of the missionary is not a static one but evolves in relation to the changing historical situation. Even if the practical need for missionary personnel should be less acute, missionaries will still be needed to express the universal and ecumenical character of the Church of God.

But at the present time there is still a need for missionaries to help the Church in India to fulfil its enormous unfinished task in its witness to the Lordship of Christ in every area of life.

The greatest need of the Church in India today is that of awakening evangelistic zeal among its members.

In the present attempt of the Church in India to consolidate its life and work, the presence of the missionary can be an effective reminder of the primary task of the Church of witnessing to the saving power of Christ. The members of the Church in both the East and the West are members one of another in the body of Christ, committed to the common task of calling all nations of the world into reconciliation with God in Christ.

Missionaries with suitable

training and experience are still required as specialists and advisers, particularly in theological, medical, educational and technical institutions, and in assisting the Church to make its contribution to national life.

However, except for such specific appointments, the spec-

ialization of the missionary should not be too narrow, as it may be necessary for him to adapt himself to the varied demands that may be made upon him by changing situations in the Church.

Not only is it necessary for the missionary to adjust himself to



(Photo: B. C. R. Henry)

A scene which these days is being repeated over and over again in the Kond Hills, India. A Christian, at the request of new converts, smashes their household gods.



the needs of the Church in doing what he is asked to do, but the Church on its part must so explore its mission and assess its needs that it may ask for suitably trained missionaries and then use them most effectively in the building up of the Church and in its witness to the world.

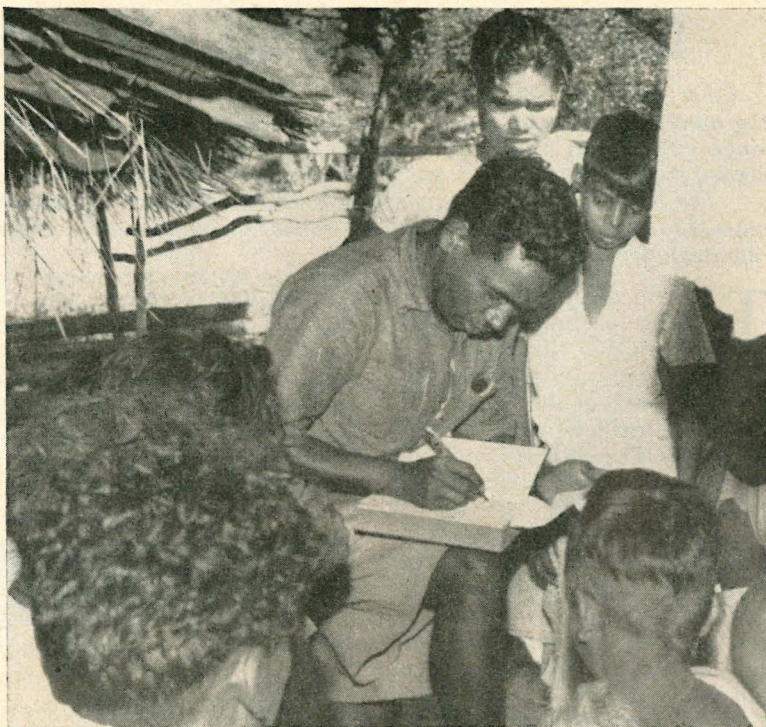
When missionaries with the necessary qualifications cannot be sent from a particular church, then attempts should be made to find them in sister churches. This may lead to the pooling of requests and a sharing of personnel, so that most effective use may be made of the total resources of the Church. This kind of sharing can deepen the awareness of the common task in which the whole Church is engaged.

### A common obedience to Christ

The non-Christian world to which we proclaim the Gospel finds it difficult to understand or appreciate the presence of missionaries from abroad as fellow-workers in the Indian Church. It must be made clear that by the very nature and calling of the Church, Christians in India are involved, along with the Church in all lands, in a common obedience to Christ in proclaiming the Gospel to all men and in sending its own missionaries to other parts of the world.

The missionary should accept all the privileges and responsibilities of membership in the Church in India which he has come to serve, and abide by its rules and regulations while he is in India. He will also share fully in the life of the local church. At the same time, it is the duty of the local church to extend its fellowship to and exercise a pastoral concern for the missionary, with a sympathetic understanding of his problems.

Normally, a missionary should



(Photo: B. C. R. Henry)

In the Kond Hills, Orissa, India, a pastor writes names in new Bibles for their illiterate purchasers

be ready for a long-term commitment to the work of the Church in India. There is also a need for missionaries and others to come for short terms for specific tasks, as visiting professors or as specialists for particular projects.

In the present situation, the Church in India should ensure that missionaries do not stand in the way of the development of initiative in or the assumption of responsibility by Indian members of the Church.

When the missionary is in a position to disburse funds and to employ and dismiss workers, it is difficult if not impossible for his Indian colleagues to express their honest opinions. It is therefore imperative that financial assistance from churches abroad be transmitted through the agencies of the Indian Church and not

disbursed by agents of the mission.

The missionary must desist from all indirect forms of power through dispensing favours. In some churches, missionaries receive various sums from abroad and disburse them personally. It is urged that in future all moneys given abroad for work in India should be channelled through the Church, whether given to missionaries or nationals.

### Partnership in service

As partnership in the service of the Indian Church becomes a reality, both Indian Christians and their missionary colleagues will enter into an ever-deepening awareness that they are called, not to the privileges of power but to the responsibilities of self-giving discipleship to Christ.



# An African Christian Speaks

*You may not agree with all that Sir Francis Ibiham said. But this report of his speech has value for it indicates something of the climate of opinion which missionaries have to face today in Asia as well as in Africa.*

A prominent African Christian layman asked the World Council of Churches to urge the governments of five countries to "reconsider their policies which tend to create fear and distrust and which may ultimately lead to physical and dangerous disturbances in the world".

Sir Francis Ibiham, Governor of Eastern Nigeria, named the U.S.S.R., the Central African Federation of Rhodesia and Nyasaland, France, Portugal and Ghana as countries to whose heads of state or governments the W.C.C. should address such a "letter of appeal".

He also repeated a charge he made several months ago that "certain governments, including those of South Africa and the Central African Federation, hold that Africans are not human beings but slaves for their own benefit and comfort".

Because of a delay in Sir Francis' arrival from Nigeria, the address he prepared and was scheduled to deliver at the W.C.C. Assembly was read by his wife, Lady Ibiham.

The Governor claimed that the

Christian Church in Africa must grow in stature and quality as Africa grows up politically.

Formerly principal of the Hope Waddell Institution of the Church of Scotland at Calabar, and a graduate in medicine of Edinburgh University, Sir Francis said that the Church universal must set itself the important task of "removing all unnecessary odds and obstacles which hurt and make difficulties for the African".

After pointing out many of the indignities which people of African descent suffer in the United States and elsewhere, Sir Francis pointedly asked the Assembly what "possible harm can come to a white man because he sits next to me, a black man; whether it be in a restaurant, cinema hall, in the park, at school, university or even in church.

"It would seem that those who engineer and encourage discrimination against the African only because of the dark colour of his skin are trying to be cleverer than God," he said.

The Church of Christ must obstinately refuse to lend support

in any way to these acts which seriously stand in the way of the acceptance of the Good News by the people of Africa.

Sir Francis accused Portugal of waging a war of annihilation in Angola, and Belgium of shamelessly betraying the Congo, and said that the European powers "have done and are doing their best to disorganize and finally break up that unfortunate country.

"If the Western powers had been as eager and determined to unite the people of the Congo as they are towards the unification of Germany, the confusion in the Congo would have been settled long ago, and faithful and energetic Dag Hammarskjöld would surely have been alive today," he said.

"All the great wars of the present century have been caused by white nations and they are fast preparing for another."

The Nigerian Governor charged that "discrimination is as rife in the Church of Christ as it is in secular life, and it is the largest millstone which hangs round the neck of some church folk and some Church authorities".

In the role of the missionary in Africa, he said that this must be carefully reviewed. The missionary was too often a "guardian of white supremacy". He lived in a special clique and rarely visited the homes of African Christians let alone non-Christians. But Africa was still anxious to have the co-operation of missionaries on terms of equal partnership and mutual respect.

## The Golden Jubilee of Bombay Baptist Church

The Baptist Church in Colaba, Bombay, is well known to many who pass through India's major port. B.M.S. missionaries who use that port often stay at the Baptist Church manse before beginning either their long journey across India to their stations or embarking on a ship for furlough.

Last year the Golden Jubilee of that Church was celebrated, the present Baptist Church building having been dedicated fifty years ago, some forty-four years after the Church as a worshipping group had been formed.

On 6 November, 1961 the anniversary brought messages of goodwill from many eminent people in India and abroad and the church was filled for a special service, which representatives of churches and Christian groups in the city attended.

Rev. R. F. Preston, a B.M.S. missionary who is minister of the Church, conducted the worship. Among those taking part were Rev. A. W. Saunders of the Wesley Methodist Church and Rev. J. W. Airan, Principal of the famous

Wilson College, Bombay, who gave the address.

An impressive souvenir issued for the occasion referred to the church's history and its present work in the city.

### Work today

Work today includes the Young People's Fellowship, Sunday school, visiting hospitals and distributing Christian literature. Worship on Sundays is held in Hindustani and English.



# Serving Angolan Refugees

By JEAN M. COMBER

*This article describes aspects of the emergency service to the refugees which have been discontinued recently. In its place the B.M.S. has just begun long term pastoral, educational and medical work. This will be described next month.*

IT seems no time since Edna Staple and I came here to Kimpese and the days do not seem so much to have flown past as to have been jet propelled.

We wondered very much before we came just what the job would entail and how it would work out. We heard of the thousands of refugees and the tons of stink fish, and much though we longed to see the people we knew, and to help everybody, we wondered how we would "cope".

But, of course, we were not expected to cope with the whole 150,000 refugees single-handed. Many people from different countries and of diverse creeds are sharing in this work, and our bit of it is to look after some 7,000 refugees in the Kimpese area.

## Three sections

The Lower Congo is divided into three sections as far as relief work is concerned. One is under the supervision of the Catholics, one under the Congolese Red Cross, and one under the Protestants.

This latter is in the charge of Rev. W. C. Fulbrook, of the B.M.S., and our Kimpese district is just a small part of it. Catholic missions within our section receive supplies through us, but organize their own distribution. We have enjoyed the friendly co-operation with which we have worked together.

We have experienced much help, co-operation and friendship from Africans and missionaries alike. Accommodation was very difficult to arrange. So Miss Lily Jenks, at E.P.I., offered half her house.

The first men with whom we worked were two of our Calambata Training Institute men, who had left Angola and were waiting here for us when we arrived, hoping that we would "arrange their lives" for them. They hoped it might be possible to continue their studies here at E.P.I.

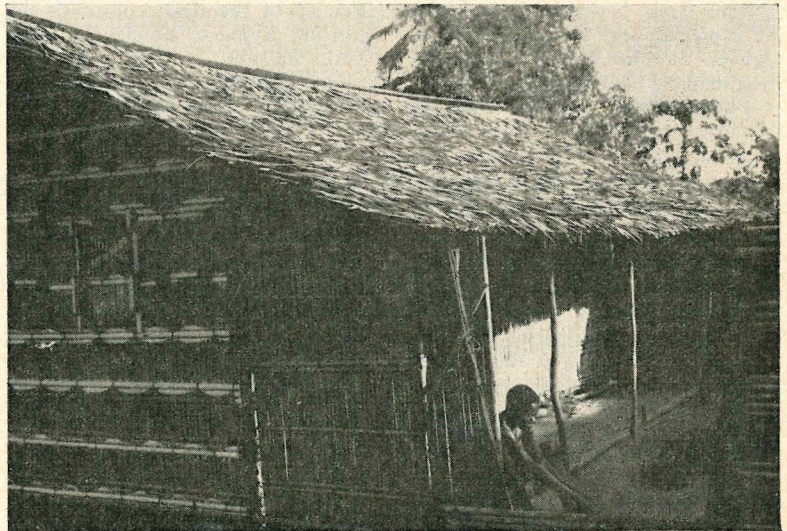
But they had not had sufficient educational grounding to be admitted to the pastors' course and in any case knew practically no French which is the language used for teaching. Acting on Mr. Fulbrook's suggestion we made inquiries and finally arranged for them to be admitted to a C. and M.A. (Christian and Missionary Alliance) Bible School at Kikonzi in the Mayombe area, where French is taught as a subject, but the Bible teaching is in Kikongo—albeit a very different version

of the language from the San Salvador Kikongo. (The men wrote that when they first arrived they had to find an interpreter before they could purchase firewood and charcoal!)

Meanwhile, during the period of waiting for replies, and before term started, we asked them if they would work with us on food distribution.

One of the men, Joao Matwawana, is the son of a former E.P.I. student. His father is a teacher-evangelist in the San Salvador district. Joao himself had worked as a monitor in a regional school before being admitted to the Calambata course.

He has a good brain and a delightful sense of humour, though he is inclined to be absent-minded. His hat was a standing joke as it was perpetually getting lost. And once he told us with a wry smile that



(Photo: Congopresse)

This is a house built mainly of bamboos, in the Boma region of Lower Congo, near the Atlantic Ocean. To this area many of the Angolan refugees have fled



when he got home in the evenings his wife went through his pockets making a "sort of inventory" to see what he had left behind.

Henrique Josias, the other and senior man of the two, is the son of one of our San Salvador woman deacons.

Although it is the fashion nowadays for anyone with even the lowest of diplomas in the educational world to think themselves too important to do any sort of manual work, these two men cheerfully lugged sacks of food on and off the truck. We felt that in their ready acceptance of this work, which was hard too, as they were not accustomed to it, they certainly showed themselves worthy to be trained as evangelists and teachers of their people.

### Happy fellowship

For a happier spirit of fellowship or better co-workers, we could not have wished. We missed them very much when they went off in September, though they have been followed by other and equally willing and helpful men.

Neither the men nor we knew the Kimpese district before we came here at the end of May, but from the beginning we have had a great deal of help both from Church leaders and Government officials.

M. Georges Kizolesa, the Pastor at Lukala (who has since gone to Kibentele) came round to all the villages with us when we first arrived, introducing us to the people and helping us to find and list the refugees.

It took up a lot of his time and we have been amazed at the way he and most other people here have received the Angolan refugees and accepted it as their responsibility to look after them, often at great inconvenience to themselves.

At Lukala there is a cement

factory and consequently a fairly large African population, and two big schools, Protestant and Catholic. There are over 3,000 refugees there. We supply the food but the actual distribution is now left in the hands of the two school directors. They take it in turns, but each helps the other where necessary, and they co-operate very harmoniously.

M. Lufiaulwisu, the director of the Protestant school, has the misfortune to live near the one-roomed houses lent us by the cement company, where some of our food is stored.

Some supplies come by road and might arrive at any time of the day, whereupon he has to drop everything and find men to help unload.

Sometimes the sacks weigh 100 kg. (well over 200 lbs.). These are really wearying to lift, though not even these are as bad as the heavy cotton blankets which came in bales of 100. They were too large to go through the narrow doorway and five or six men were needed to hoist them through the window. Through it all M. Lufiaulwisu keeps calm and cheerful.

Even when we broke one of his good planks of wood which the men had borrowed to lever the 400 lb. drums of palm oil on to the truck, he cheerfully told us it did not matter—he would use the two halves somehow, and he firmly refused any payment.

### A spirit of helpfulness

We have found a similar spirit of helpfulness in most of the government officials with whom we have had dealings. The coming of all these refugees has put untold extra work on their shoulders and their co-operation and help has been invaluable.

We are fortunate in that Kimpese, Moerbeke and Lukala

are on the Matadi-Léopoldville railway so that much food can be sent by goods train. Even so there has to be quite a lot of food shifting by road from the station to the various food stores and then to centres of distribution.

### The twins

When we came we were given one truck, but after a while this was not really adequate. Since then I have learned to drive (or at any rate to move the truck from one place to another) and after some pleading we now have a second truck.

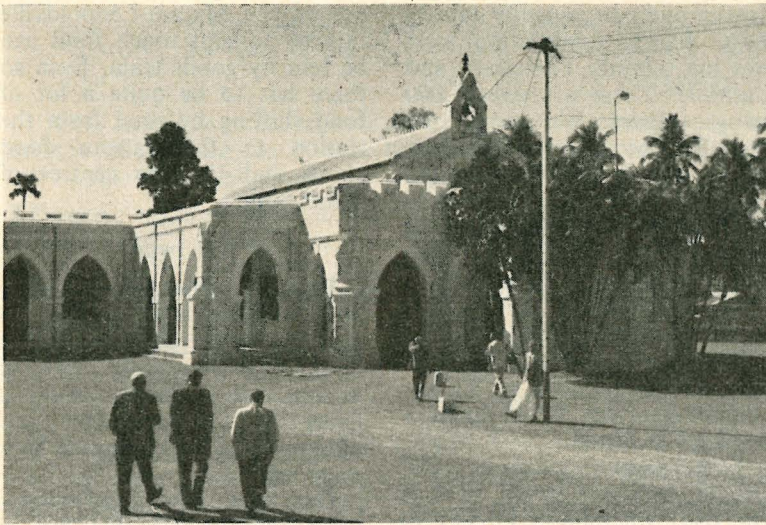
Our men (now numbering a Quibocolo teacher just out of "koleji", a San Salvador monitor, a Damba Church member, and a little Roman Catholic man who "lives out" near the station) promptly christened the trucks Nsimba and Nzuzi . . . the Kikongo names for twins. Nsimba is white on Saturdays (bath day) and brown most other days. Nzuzi is grey and really belongs to UNICEF who have kindly loaned it. They are both Willys Jeep one-ton pickups. They are very nice to drive and as they have a four-wheel drive and a low range gear box they will go through almost anything. (Though a lot of our driving is on a good surfaced road which comes from Leo., and will eventually link up with Matadi.)

Most of the food which comes for distribution is labelled to tell us where it comes from and it is thrilling to see help pouring in from all over the world.

Rice comes from America, Surinam and Spain; sugar from Moerbeke and Poland; fish from Norway and Sweden; milk from America, Denmark, Finland, Switzerland and Holland (the tins sometimes bearing the names of the Dutch school children who have given them); maize

(continued on page 46)





The Baptist Chapel in Cuttack, Orissa, India

(Photo: B. C. R. Henry)

## A Vast New Missionary Resource

"One of the greatest missionary opportunities confronting the churches today lies in the potential witness of great numbers of Christian laymen criss-crossing the world in the service of business, government and other occupations", the World Council of Churches has been told.

"This vast new resource which God has given to the Church has been largely unharnessed", said a committee report dealing with the Council's new Division of World Mission and Evangelism.

"Many countries are urgently recruiting doctors, engineers, university staff, artisans and other technical workers", it pointed out. "We should develop procedures for making these needs known to our churches and directing Christian men and women to these strategic posts.

"It is important that the churches take initiative in vocational guidance at this point and encourage able Christian laymen to enter important secular work abroad from a Christian missionary motivation."

According to the committee, "the churches in the homeland should take steps to find out about their people going to serve abroad

and to establish an appropriate relationship for them.

"This should include (a) recognition of their role as missionaries, (b) guidance and orientation for this service, (c) fellowship and backing in their work so that they might have an intelligent and informed purpose as Christians in their going abroad."

The committee also endorsed proposals for the World Council to foster among all Christian missions and churches working in particular areas, "a more effective deployment of resources, more co-ordination of effort . . . more experiments in 'multilateral' action, and more joint action where appropriate".

### European Baptist Missionary Society

The European Baptist Missionary Society now supports 18 missionaries in Cameroons, West Africa.

The Society was organized in 1953 and 9 Baptist Unions, those of Germany, Austria, Belgium, France, Finland, Italy, Spain, Switzerland and Yugoslavia co-operate in its work.

It has just appointed its first general secretary, Rev. Herbert Mascher of Frankfurt. He will take office in October 1962.

## Churchmen Urge for A

A personal appeal to the Foreign Minister of Portugal, Sr. Dr. Franco Nogueira, to assure the people of Angola that it is intended to grant them self-government has been made by Sir Kenneth Grubb (chairman) and Dr. O. F. Nolde (director) of the Churches' Commission on International Affairs.

The text of their letter, written on the instructions of the Third Assembly of the World Council of Churches, which met recently at New Delhi, India, has now been released.

### Deep concern

They recall a debate at the Assembly which, they say, revealed a deep concern over events in Angola. Their letter goes on:

"The debate was followed by a close vote on a formal statement. This statement did not gain the support of a decisive majority solely because the Assembly was reluctant to take an isolated action against a single nation.

"We are far from holding that Portugal alone has made mistakes in Africa; she is by no means the only nation to have found herself in a difficult position. In other African territories and elsewhere, there have been serious uprisings and disturbances of public order with grave loss of life. The Committees of the World Council of Churches and this Commission have considered it their duty from time to time to draw attention to some of these and to deplore actions done, or words uttered, in the heat of controversy.

"Nevertheless, we cannot but admit our pain and sorrow at the reports from Angola which have reached many of our number, on the mounting toll of refugees, the widespread destruction and mortality, the apparent severity of reprisals, the imprisonment, excessive punishment, or even death in unexplained circumstances of Christian pastors and laymen, as well as the detention of Christian missionaries.

"That order must be restored



# Self-government Angola

and maintained we agree, but we plead for as much humanity as possible in the execution of Portugal's responsibility for her peoples overseas, for sensitivity towards just demands for social changes, and for the restoration and observance of human rights and freedoms for all in Angola.

"We believe that a policy of steady and speedy growth towards a representative and autonomous government of Angola by Angolans is the only path to peace with justice, and we trust that an assurance to this effect may soon be given to satisfy the peaceful evolution of the aspirations of the people of Angola.

"It is because we are conscious both of the mixed historical record of Europe in Africa and because we, as churchmen and officers of this Commission, desire to see peace, justice, and goodwill among all men that we venture to address you. We humbly beg to offer the services of the W.C.C. in the cause of reconciliation and reconstruction, if such services can be of assistance in this grave situation."



Rev. David Grenfell baptizing a convert in Angola before the recent tragic events



The new presidents of the World Council of Churches. From left to right: Sir Francis Ibiom of Nigeria; Dr. Martin Niemöller of Germany; Archbishop Iakovos of North and South America; the Archbishop of Canterbury; Dr. David Moses of India and Mr. Charles Parlin of the U.S.A.

## Baptists on the World Council of Churches Committee

Five Baptists are among the 100 members of the new Central Committee chosen by the World Council of Churches meeting in New Delhi. Dr. Ernest A. Payne, General Secretary of the Baptist Union of Great Britain and Ireland is one of 32 members of the new committee who served on the previous one.

Fifteen members of the new committee are lay persons, of whom five are women. The entry into membership at New Delhi of the Russian Orthodox Church is reflected in the election of five Russian representatives to the Central Committee.

African representation on the committee is increased from five to nine. There is an increase in the number of representatives from Asia and Latin America also, while other areas remained the same or are reduced in number.

Membership on the Central Committee was increased from 90 to 100 because of the integration of the International Missionary Council with the W.C.C. on 19 November.

Baptist members of the committee, in addition to Dr. Payne, are

the Rev. U S'Aye of Burma, Dr. Joseph H. Jackson of the National Baptist Convention, Inc. (Negro), U.S.A., the Rev. Paul Mbeude of the Cameroun Baptist Union and Dr. Edwin H. Tuller of the American Baptist Convention.

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### Message from the Past

"There is no news of death on the Congo, but several men are getting disheartened, matters are in a critical condition, and Grenfell especially hard driven by worry and work. Mr. Baynes could appoint no time but this morning to see me, and I am obliged to go.

"I have no doubts or misgivings about our Congo work. Our Heavenly Father is allowing clouds and difficulties to beset our path, and we must specially trust and lean on Him. All will come out well."

(Tom Comber to Mrs. Hartland, 1885)



# Pray for Kekirawa

By G. VERNON PROSSER

**J**UST over thirty years ago, the Rev. H. J. Charter was working at Kekirawa, in the dry zone of Ceylon, and just fifty-seven miles due north of the centrally placed city of Kandy.

This village, or small town, remains the furthest outpost of Baptist work in Ceylon; an outpost where work originally began as much as eighty years ago. In spite of many attempts to push things forward, progress has been extremely slow, and although a church has been built, the fellowship consists of no more than a dozen members.

## Why is Work so Difficult?

Why is work so difficult at Kekirawa? Can we blame perhaps the inadequate staffing arrangements?

It may be said that while some Ceylonese workers have gladly accepted the challenge of the place, others have preferred not to go there, for at one time malaria was endemic; and the climate held to be more trying than that of the well-watered south and west.

To this day, people from the area travel several miles during the dry season, in order to have their daily bath. The wells are apt to dry up, and the water which remains is often brackish.

But things are not so trying now, with the growth of Kekirawa into a busy little town, with two rows of boutiques selling all kinds of goods, including cloth, hardware, tinned foods and even radio sets.

Meat and vegetables can be obtained in the market, which also serves as a bus station with services to all parts of the North Central Province. Add to this various government offices including a post office, police

station, town hall and several schools capable of educating children to school certificate standard, and we have what is by no means a picture of desolation.

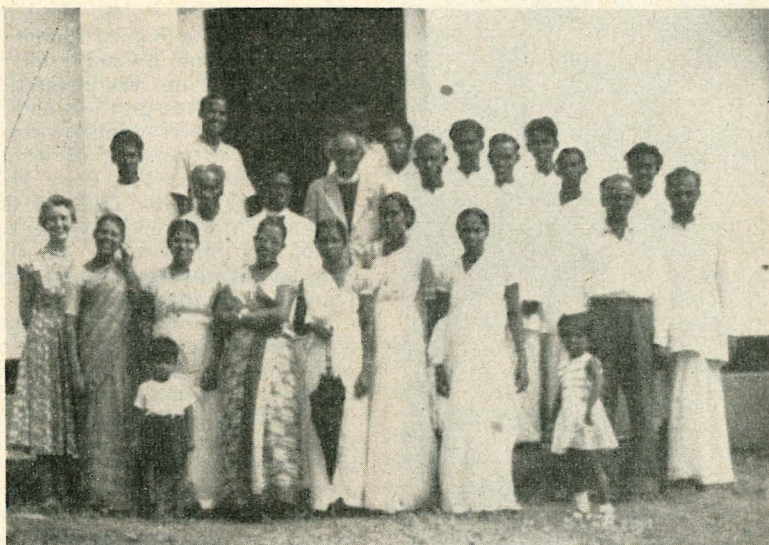
Electricity is available during the hours of darkness, and there is even hope of a piped water supply. Trenches have been dug for several miles in anticipation.

The fundamental difficulty which faces us at Kekirawa is simply that the people of its environs are Buddhist, and proud of it. Indeed, progress is slow everywhere in Ceylon, where Buddhism is the religion of over six and a half millions, some seventy per cent of the population.

Villagers gather to hear us preach the Gospel, and are even prepared to discuss the message with us. Some will buy Christian booklets, a few will actually buy Bibles, and almost everybody

will accept a tract and read it. But this is as far as things seem to go. Nobody wants to be the only Christian in a village, and it cannot be easy to break with the habits of a lifetime, and the customs of one's family and community. There is, moreover, prejudice against what is regarded as a foreign religion, for it is widely held that Buddhism as the ancient religion of Ceylon, is the mark of true patriotism.

Kekirawa is only thirty miles from the sacred city of Anuradhapura, and forty miles from the temple ruins of Polonnaruwa. The Rock Temple of Dambulla is twelve miles away. The great irrigation lakes, such as that of Kala Wewa (eight miles away), were constructed originally by the Sinhalese kings. Everywhere are to be found reminders of the ancient culture and religion; reminders of a glory that has passed; of an era which occupa-



(Photo: G. V. Prosser)

A group of Christians outside the Kekirawa Church. They were meeting to say farewell to Rev. H. M. U. B. Welagedera who served the church during his retirement



tion by Portuguese, Dutch and British brought to an end.

With the coming of Independence in 1948, many people in Ceylon hoped for a return of the former glory. That is why Christian teaching is not popular, and that is why pressure is being brought to bear upon the Government to restrict the influence of Christian organizations, and to tip the balance of favour once more in the direction of Buddhism.

Although progress has been slow, the Baptists of Ceylon rightly feel that the work of evangelism must continue.

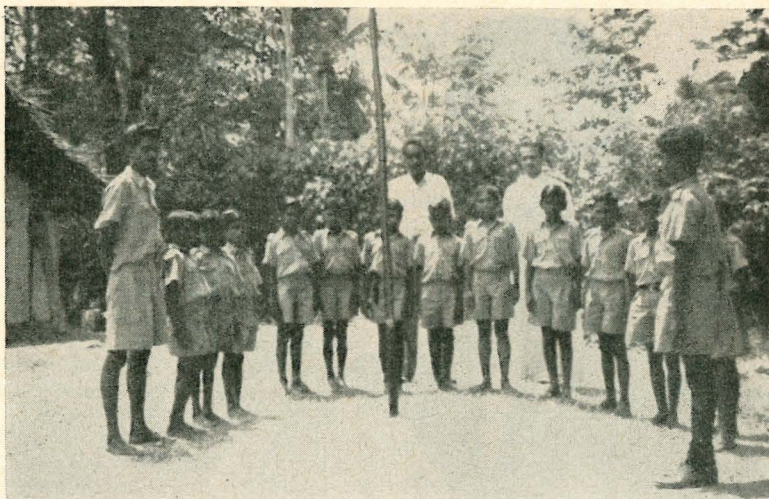
It was in response to their invitation that the B.M.S. sent us to Ceylon; and we were designated to Kekirawa by the Ceylon Baptist Union (Sangamaya).

After a few months, the Rev. C. R. Pietersz joined us, and we have been working together for over a year in that area.

Mr. Pietersz, who is of Burgher (Dutch and Sinhalese) descent, was already a graduate in Arts, and a schoolteacher, when he felt a call to the ministry. At Serampore he gained his degree in Divinity, and won prizes for being the best student in his year. He has also made a study of Oriental music, and has some experience in the Boy Scout movement. Although educated in English, he has made rapid strides with Sinhalese, and has closely identified himself with the way of life of the people.

### Methods of Evangelism

Our methods of evangelism have had little of novelty about them. Apart from the occasional use of audio-visual aids, we have followed the traditional pattern of open-air preaching at road junctions, in market places and village centres. Sometimes Mr. Pietersz will play the flute, or we will sing a lyric; but it is usually enough for us to stop the van, open the rear doors and display



(Photo: G. V. Prosser)

The Kekirawa School Scout Troop. Rev. C. Pietersz, who is mentioned in this article, is standing behind the boys on the right

our literature. Curiosity is aroused, and the people come.

There have been a few inquirers during the eighteen months we have been at Kekirawa, but real success cannot be reported as yet.

### An Important Task

An important task has been that of contacting and bringing encouragement to the Christians who are to be found in isolated places. Some are teaching in schools, others live in small villages where they responded to the Gospel message many years ago, but had since found little or no fellowship. Altogether there would be about fifty such people within a radius of fifteen to twenty miles. We rarely see as many as twenty of them together at one time.

There are signs, however, of a keener interest among these Christians, and we have hopes that they will eventually form the spearhead of future evangelistic work throughout the area.

In consequence of the Government take-over of assisted schools, it is possible that

teachers will be transferred away to schools where there are Christian pupils; and this will be a great loss. The need is thus reinforced for a strong church composed of local people, whose witness would be to their own families and friends.

Until such a church is established, responsibility lies hard upon our existing Baptist communities. There is evidence that Kekirawa holds a special place in the prayers and interest of Ceylon's Baptists.

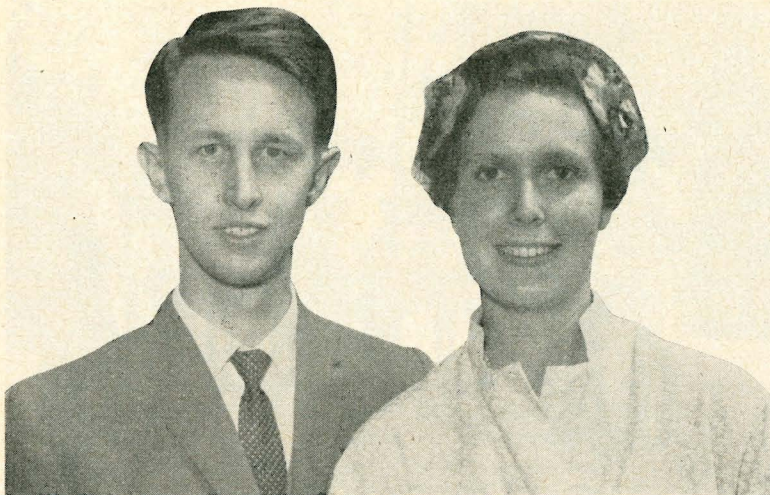
The Kekirawa anniversary had something of the nature of a pilgrimage about it. About a hundred were present this year; and young people from Colombo churches have undertaken to demonstrate their interest in the welfare of the little church by planting coconut palms in the grounds, during this monsoon.

They have also indicated their readiness to help in evangelistic work; and it is usually a feature of Kekirawa anniversaries that the people go out together and witness to the truth of the Gospel of Jesus Christ.

A more sustained effort than

(continued on page 46)





Dr. and Mrs. C. S. Smith from New Zealand who have recently joined the B.M.S. staff at the Moorshead Memorial Hospital, Udayagiri, Orissa. Dr. Smith trained at the University of Otago, New Zealand and qualified M.B., Ch.B. He also studied for a period at the New Zealand Bible Training Institute.

Dr. and Mrs. Smith are both members of the Oxford Terrace Baptist Church, Christchurch, New Zealand. They have two small daughters.

## Baptist Greetings from New Delhi

*During the W.C.C. Assembly in New Delhi Baptist delegates from many nations gathered together.*

*This is an extract from the greetings which they sent to their fellow Baptists throughout the world.*

"An assembly of this nature is an opportunity for conversation between Christians. We have listened to points of view with which we have not agreed, but often in traditions other than our own we have discovered aspects of Christian truth and we have seen in those sharing them a genuine devotion to Jesus Christ. Christians of other traditions have also listened to us, so that where occasion demanded it, we have been able to bear clear witness to Baptist insights and convictions.

"We think that all our Baptist brethren would receive inspiration and enrichment by sharing in the fellowship, conversation, studies and activities promoted by the World Council of Churches, and are moved to suggest that an obligation is laid upon us as Baptists to make our distinctive contribution to this significant movement of the twentieth-century church.

"We express the hope, therefore, that Baptists everywhere will study reports of this Assembly with sympathy and imagination, seeking to understand the true nature and work of the ecumenical movement, so that Christian fellowship may be promoted and Christ's ministry of reconciliation be more fully exercised both in the churches and in the world."

## Do Church Buildings Hinder Evangelism?

Small Christian "cell" groups may be able to win the unchurched in many areas where conventional church programmes are proving unsuccessful.

This appraisal was made in a 7,500-word statement on witness presented to the Third Assembly of the World Council of Churches.

Creation of such "cells" should prove especially effective in many urbanized or industrialized areas of the West, the report said. In such areas, many people do not understand traditional presentations of the Gospel, or feel uncomfortable in conventional church settings.

As a possible solution to this problem, it was suggested that local churches establish small "cells" of sales-girls and typists, industrial workers, technicians and their wives, and those in the field of education, who will try to be "the people of God in their own particular context".

While noting the "obvious danger of fragmentation", the statement contended that such new forms of Christian fellowship may help the

ordained ministry to rediscover its function "as a travelling apostolate and as a focus of unity".

It was also pointed out that a clergyman should be able to enter into many different milieus because he is somewhat detached from secular groupings. However, it stressed that if his ministry is to be effective in areas where denominations are irrelevant, he must be prepared to work as part of a team with pastors of other confessions.

Eventually local church buildings might function as "the centres to which all these groups might come", the statement said. Such a step would not destroy the fellowship and witness of the individual congregation, but would rather exhibit that all Christians belong to one Lord "in whom all human categories and classes are made one".

The report raised the question of whether conventional church structures are actually hindering the work of evangelism, and whether they may even be preserving "our divisions in a fossilized way instead

of enhancing the unity of the witnessing community".

"We must not think of the 'Church' as primarily a building or as an enterprise run by ministers to which people come or are scolded for not coming", it continued. "We must ask whether we do not too easily fall into the habit of thinking of the Church as the Sunday congregation rather than as the laity scattered abroad in every department of daily life."



# The Unfinished Letter

After Miss Muriel Jennings, a missionary in the Republic of Congo, was drowned while bathing, an unfinished circular letter was found in her typewriter.

It has been sent to the friends on her mailing list by her colleague, Miss Lily Jenks, who was a member of the happy bathing party which ended so tragically.

Miss Jennings was drowned in the beautiful Tombe Pool at Wathen, where she was born at the B.M.S. station on 4 September, 1911.

## Both parents missionaries

Both her parents were missionaries. Her father, the Rev. R. L. Jennings, served in the Congo for thirty-six years. It was in the Congo that he met her mother, a missionary with a Swedish society.

While Miss Jennings was being educated in England, she had an attack of polio which affected her back and one of her arms. In her late teens she returned to Congo and shared the work of her parents in dispensary, day schools and evangelism.

In 1937, Miss Jennings again came to England to study to become a pharmacist. As soon as she qualified, she offered her services to the B.M.S. She sailed again to the Congo in 1943.

She worked in a number of places, including Wathen. After the Declaration of Independence, she moved to Thysville. For the last two months of her life she was on the staff of the Medical Training Institute at Kimpese.

The letter she was writing began with greetings to her friends. She told them:

"I think of you all and thank those of you who have written such kind and understanding letters this past year and those of you who pray so constantly for Congo and its people and all of us working here and those who have given so generously to this new country in her time of need."

Miss Jennings went on to write of her eight months in Thysville. Without radio or newspapers, she knew little of what was happening

in the rest of the Congo. But she saw the administration put its back into the job of getting the town back to normal.

"Best of all," she wrote, "the Church itself has remained firm and strong. The lay leaders have done a great deal in keeping a fine spirit and the women have all the way through been so splendid in refusing to allow any anti-white spirit to enter into their relationships with their missionary friends.

"In so many of those whom I met and got to know while I was there, it seemed that God's grace was strongly visible in their lives and that they were bound together in a loving and joyous fellowship that only could come from the presence of Christ's Spirit Himself. I am indeed grateful for those months in Thysville.

"While I was there, I taught religion in the State primary school and worked among the women in the church, helping them to organize a new association which was planned to help the Christian women in matters of health and home and family as well as to deepen their understanding of their Faith.

## Unexpected welcomes

"My parents worked for some twenty years at Thysville and I was with them there for five years when I finished school. There were many unexpected welcomes in addition to those from friends I already knew. Children I had taught in school were now middle-aged men and women, some with grey hairs even like mine. I would never know when or where somebody would recognize me."

Miss Jennings went on to write of her move to Kimpese. "I am grateful to God each day for being allowed the privilege of working here and for its unlimited possibilities of service," she said.

Then Miss Jennings began to write about the Medical Training Institute and she left her typewriter before completing the sentence.

Miss Jenks adds: "I have rarely known Muriel so happy and well as

she was during her two months at I.M.E. (the Kimpese Institute).

"Her main responsibility was the running of the pharmacy, a task into which she threw herself with zeal and efficiency. In addition to this and teaching pharmacy, she was taking classes in Scripture with the students who were greatly enjoying this Bible study. Concerned about the welfare of the nurses in training and the many patients in the hospital, she was getting together an interesting collection of books for sale or loan."

After the bathing tragedy, Miss Jennings was buried in the hillside cemetery at Wathen, where two rows of graves bear the names of missionary pioneers.

The church at Wathen was crowded for the service conducted by the Rev. H. Casebow, the Congo Field Secretary. Twenty-three missionaries, the local African pastors and fifty women from Thysville were among those present. A memorial service was held at Kimpese.

Miss Jennings was known to her Congolese friends as *Diamatondo*. That means: "For which we give thanks".

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## Corrections

We have been asked to indicate that two new missionaries in Pakistan, Rev. Antony S. Brown and Mrs. Jean Brown, referred to in our December *Herald*, have as their home churches Buck Lane, Maldon, Essex and College Road, Harrow, respectively.

Miss M. J. Beckett, a new missionary in Congo, is not, as erroneously stated in our January issue, a member of Bloomsbury Central Baptist Church but of the Baptist Church of Ross-on-Wye. She is a former member of Bloomsbury.



## Summer Schools Ahoy!



(Photo: A. S. Clement)

Lymington Harbour, one of the beauty spots within easy reach of the B.M.S. Summer School at Barton-on-Sea.

This year, in addition to Barton, B.M.S. Summer Schools will be held at Bexhill, Boscombe, Newcastle Emlyn, Seaford, Worthing and at Monkstown School, near Dublin. A continental school will be held near Lake Titisee in the Black Forest.

Booking forms are obtainable from the Young People's Secretary, B.M.S., 93 Gloucester Place, London, W.1.

## Serving Angolan Refugees

(continued from page 39)

flour from America (*not* popular, as our people are not used to it); beans from America; palm oil from Kasai; hoes made in England; bean, maize and ground-nut seeds from Angola; clothes from America; and wants boxes from Gloucester Place, London!

No actual food is shipped from England, but of course your contributions go towards the purchase of food, cars, petrol and all that is needed to carry on the work.

Our heartfelt thanks go out to you all. And more than once we have heard prayers on the lips of refugees, thanking God for all those who have worked and given so that they could receive help, and praying that it may make them more ready to help other people who are in need.

Thanks to all the gifts which have poured in, the physical condition of the refugees is on the whole better than we had

dared to hope; though, of course, we never saw the worst, when thousands first came flocking over the border before relief had been organized, and when they had nowhere to go. Now, most of them have built houses and are making their own gardens.

### True to their faith

It has been a joy to meet some of the people we knew from the San Salvador and Quibocolo areas and have some news of Bembe.

From the news that comes we are confirmed in the belief and knowledge with which we left Angola—that many Christians, remaining true to their faith in trouble and danger, have experienced for themselves, over and over again, that God is indeed “our refuge and strength, a very present help in time of trouble”.

## The Readers We Seek to Reach

(continued from page 34)

chance by all youth groups, especially the B.Y.M., the B.S.F., F.L.Y., etc. But the *Missionary Herald* is the journal that covers B.M.S. and its wide-ranging front, that gives details of particular places, people and events, that throws into contrast the situation as it confronts the Church and the Mission in different countries and that is the chief literary instrument of the Society's educational policy among the main body of supporters.

Enough has been said to make clear the importance of the responsibility placed by B.M.S. on the Editor of the *Herald*, the Rev. A. S. Clement, and on his Assistant, the Rev. G. P. R. Prosser, to both of whom the whole denomination owes a very great debt.

J. B. MIDDLEBROOK

## Pray for Kekirawa

(continued from page 43)

this will be required if any advance is to be made. A mode of approach to the Buddhist remains to be discovered. Nothing less than the enlightenment of the Holy Spirit will do.

We need to pray. All Baptists can share in this work, and in view of the clear command of the Lord Jesus Christ, it is imperative that we do. We owe it to the Church in Ceylon. We owe it to the workers on the spot. We owe it to the many thousands who are yet in darkness. We owe it to the Lord of the Harvest Himself.



## BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Home Work Fund Sunday being 11 March, prayer is specially asked for all churches and initial pastorates assisted by that Fund. Pray that all new churches may be conscious from their inception of their missionary obligations both to their immediate neighbourhoods and to the whole world.

Remember, too, those called to the ministry both at home and abroad who are being prepared for their tasks in Baptist Theological Colleges.

Students from Asia and Africa are coming in increasing numbers to our land. They are a missionary opportunity in our midst.

### Léopoldville

Léopoldville, the capital city of the Congo Republic, has a population of approximately 400,000. It is a rapidly growing city to which many Congolese go in search of work.

Baptist work connected with the B.M.S. is centred on four churches—those of St. John's, Dendale, Itaga and Kalina. The Itaga mission school is now entirely staffed by and under the direction of Congolese Christians.

Also in Léopoldville is the B.M.S. Administrative Centre for Congo. Pray especially for the new B.M.S. Congo Field Secretary, the Rev. F. H. Drake, as he takes over his heavy responsibilities.

Protestant students at the Roman Catholic University of Lovanium should also be remembered.

### Kimpese

The B.M.S. co-operates in the work of the Pastors' and Teachers' Training Institute (E.P.I.) at Kimpese, where there is a student body of about 1,000.

## ACKNOWLEDGEMENTS

(To 12th January, 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., £1 1s.; Anon., £9 15s.; Anon., £7; Anon., £4; Anon., "In the Name above all names", Angola relief, £10; Anon., "For re-establishing work amongst Angolans", £10; Anon.,

Congo Famine, £3; Anon., Burnley, 1s. 3d.; Anon., Port Glasgow, £1; Anon., "With grateful thanks for blessings received", £1.

*Medical Fund:* "In Memory of Margery", C. and M.J., £1.

*Gift Week:* Anon., £1; Anon., 10s.; Anon., £1.

### Legacies

The following legacies have been gratefully received in recent months:

								£	s.	d.
<i>November</i>										
30	Mrs. P. L. Turner	...	...	...	...	...	...	200	0	0
<i>December</i>										
6	G. M. Fielding	...	...	...	...	...	...	88	11	10
8	H. Lonsdale	...	...	...	...	...	...	60	0	0
21	Miss L. W. Richards	...	...	...	...	...	...	100	0	0
27	W. Morgans	...	...	...	...	...	...	2,000	0	0
27	Rev. O. Ayres	...	...	...	...	...	...	1,500	0	0
29	J. Greaves (Half Medical)	...	...	...	...	...	...	36	1	10
<i>January</i>										
4	Miss R. A. S. Brooks	...	...	...	...	...	...	25	0	0
12	W. H. Williams: For Investment (£200 Medical)	...	...	...	...	...	...	400	0	0

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## MISSIONARY RECORD

### Arrivals

- 21 December. Rev. D. G. and Mrs. Winter and family, from Cianorte, Brazil.
- 22 December. Rev. J. K. Skirrow, M.A., from Chandraghona, East Pakistan.
- 23 December. Miss W. M. Gow, from Baraut, India.

### Departures

- 13 January. Rev. R. C. and Mrs. Bennett and family, for Baraut; Miss D. A. Humphreys for Palwal; Miss J. M. Moon for Stewart School, Cuttack, on direct appointment.

### Birth

- 28 December. To Mr. and Mrs. N. B. McVicar at Glagsow, a daughter, Fiona Boyd.

## THE BAPTIST TIMES

### A Note from the Editor

With the help of the secretaries and the editorial staff of the B.M.S., *The Baptist Times* is able to give frequent and up-to-date missionary news and to publish official announcements by the Society.

All Baptists should read their own paper.

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APRIL 1962

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# *Missionary Herald*

OF THE BAPTIST MISSIONARY SOCIETY



A village school at Faridabad, North India



# Meeting the new Challenge

IT is a great thrill each April when the Denomination turns with zest to the new B.M.S. target. Only a little imagination is needed to picture the mobilising of the hundreds of missionary committees, in churches and auxiliaries, for the planning of the year's campaign. What a difference in numbers from Carey's first group at Kettering in 1792 this host of experienced, willing and eager helpers represents with all its wonderful record of service.

The news of the year's target (1962-63) reached the missionary committees of the British Isles as far back as November last and immediately they braced themselves for the task of four months later. It can happen, of course, that the target of the year given in November has to be revised at the beginning of April by reason of a deficit from the previous year. At the time of writing, however, it is still too early for anyone even at Headquarters to say how the year that has just closed has fared but should there be a carry over of this kind the churches, true to their character and faith, will not flinch.

## What is involved

What then is involved as the churches face the new financial year with its twelve months, its fifty-two weeks and its three hundred and sixty-five days? The essential issue of course is not money, it is spiritual. The challenge to missionary committees is to produce a certain kind of Christian, that is one who shares a vision, an enterprise and a response.

It was the VISION of his Lord and Redeemer, Jesus Christ, as Saviour of the whole world that made Carey draw his maps and study geographical statistics, that gave him themes for sermons and a cause to organize and pray for.

He sought to win his fellow Baptists and others in the late eighteenth century away from any lesser view of Christ into a far fuller relationship with the One whose command had been, and indeed remained, "Go ye therefore into all the world".

This deliverance from limiting views of man's only Saviour remains the primary task of every missionary committee and it is a direct service to Christ Jesus Himself in respect of His identity, His coming to earth, His life, death and resurrection, His Church and Kingdom and His coming again. It is Christ over against the Hindu gods and goddesses, Christ the alternative to Buddha and Allah "whom we preach"; it is the Christ who is God's Only Son.

## The furtherance of the Gospel

Secondly, the aim of missionary committees is to produce Christians who share personally and corporately A GREAT ENTERPRISE. The all-comprehensive and definitive description of this tremendous adventure is "The Kingdom of God" or "The Kingdom of Heaven". But, in the providence of God, Baptists in Britain are called, so we believe, to see in William Carey's Society, with its 170 years of divinely blessed endeavour, a continuing agency for "The furtherance of the Gospel".

It is necessary, therefore, for the work of B.M.S. with its staff of over three hundred and fifty missionaries, its churches and mission stations, its schools and hospitals, its translation and agricultural work, and its far-flung battle line in India, Pakistan and Ceylon, Jamaica and Trinidad, Congo and Angola, Hong Kong and Brazil, to be presented not only imagina-

tively and picturesquely but in its deepest religious significance. The help of the Society's Editorial and Visual Education Departments and of the Home Organization, Women's and Young People's Committees, is valuable to this important end.

## Stewardship-giving

Thirdly, missionary committees seek an ever larger number of those who share in PRAYERFUL GIVING. It is "stewardship-giving" with its dedication on the altar, its deeply Christian motives, its regularity and its successful hopes of increase that is the most valuable money the Society can receive. It is in this field, rather than in accidental, casual and sporadic giving, that missionary committees should operate.

The £401,697 of the new Budget is God's will, we believe, for B.M.S. this year, and it is giving that is equally within His will for which the Society asks.

The 1962-63 Budget has been called "structural", in that it covers additional grants for building and equipment purposes, for car replacements on rough roads in Asia and Africa, for the funding of pensions of missionaries and headquarters' staff and for rising costs everywhere.

It can with equal truth, however, also be described as a "steady" Budget in that those who framed it had their eyes focused unwaveringly on lands afar, scenes where God's redemptive and transforming Spirit is manifestly at work.

God grant that the new B.M.S. year from April 1962 to March 1963 may bring both revival and vigour to every missionary organization and to the churches themselves and "Good news from far countries".

J. B. MIDDLEBROOK



# Reflections on New Delhi

By A. S. CLEMENT

## I. What the Assembly was, and how it worked

**I**T was when the Third Assembly of the World Council of Churches ended in New Delhi that its real work began; and it will continue at least until the time of the Fourth Assembly to be held perhaps in Ethiopia, perhaps in Australia.

Meanwhile commissions, committees and sub-committees under the direction of the all-influential Central Committee will go on with their deliberations. The full-time officials of the Council and its Divisions will proceed with their work according to the policies agreed upon.

Those who were present at New Delhi will be speaking in churches throughout the world of the Council, its achievements and aims. Groups of interested Christians in towns and villages of many lands will be studying the statements issued on the three main themes of Witness, Service, and Unity.

### Over 1,000 participants

In this series of articles the chief findings of the Assembly will be introduced and discussed so that they may be kept before our readers for their thought, prayer, and discussion. But first it is important to bear in mind just what the Assembly was and by what method it functioned.

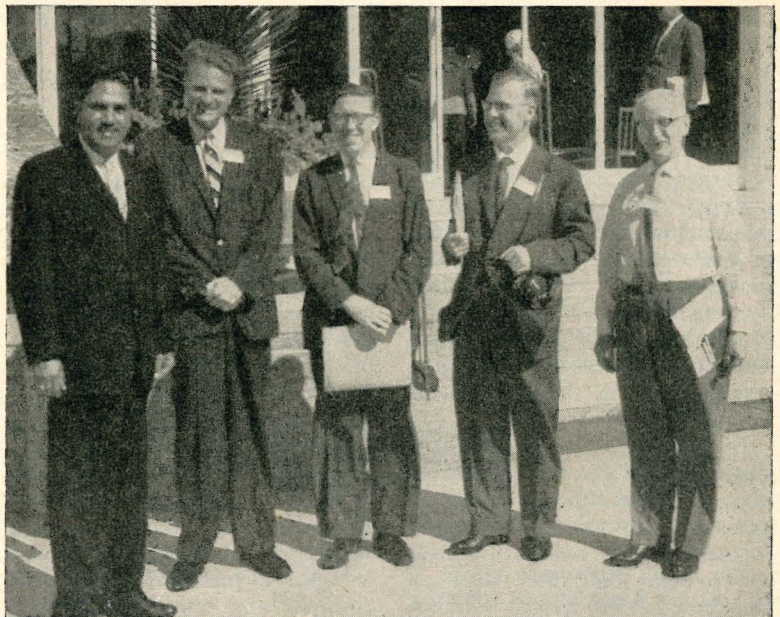
The delegates numbered 625 representing 127 member churches. With them were 125 advisers, 65 observers, 67 fraternal delegates (representing National Christian Councils and world confessional bodies), 110 youth participants and 100 guests. Altogether it was a large assembly of over a thousand people entitled to be heard, meeting in a spacious and excel-

lently equipped conference hall. Each delegate had one vote, except on the question of the admission of new members in which case each member church had one vote only.

The composition of the Assembly differed from that of the two previous ones because of a considerable increase in membership; at the Assembly itself 23 new churches were accepted, the majority from the new states of Africa, but including the Russian Orthodox Church with its membership of "between 25 and 50 million" (whatever that may mean), the Orthodox Churches of Rumania, Bulgaria, and Poland, three groups of island churches in the South Pacific and two Pentecostal Churches in Chile. Of interest

and significance is this linking up of Eastern Orthodox Churches with the Reformed Churches originating in the West comprehending such diverse elements as High Anglican and Latin American Pentecostal, German Lutheran and Dutch Calvinist.

According to the official figures the geographical distribution of the delegates was as follows: from Europe, 32 per cent; from North America, 32 per cent; from South America, 2.7 per cent; from Asia, 20 per cent; from Australasia, 5 per cent; from Africa, 7.5 per cent. There were, however, American and European missionaries among the delegates from Asia and Africa, and a high proportion from those two continents



(Photo: A. S. Clement)

A group of well-known participants. Left to right; Rev. Abdul Haqq, Dr. Billy Graham, Rev. E. G. T. Madge, Dr. L. G. Champion, Dr. J. Norgaard





The President's Palace, New Delhi

among the other participants and the World Council staff. This was only to be expected in view of the strength of the Churches of America and Europe and the part they have played in the expansion of the Church in the last century and a half.

As most of the proceedings were in English (with instantaneous translations into German and French) the participants whose mother tongue was English had a decided advantage as became apparent in the concluding business and deliberative sessions when few voices were heard which were not either American or German or British.

Some who had been present at Amsterdam and Evanston were of the opinion that the representatives of the so-called "younger churches" were readier to speak in this Assembly. If so, it must have been in the opening sessions and in the committees and sections.

In view of their strength in the churches and the importance of their contribution to the work and witness of the Church it was surprising that so few women spoke. Dr. Kathleen Bliss of Britain and Dr. Helen Kim of Korea were the only ones to make effective speeches from the floor.

The Assembly was in three

parts. The first consisted of a great opening service and a series of plenary sessions at which introductory papers on the main themes were read, procedures and programmes agreed, and certain committees elected.

#### Committees and sections

For the second part the Assembly divided up in two ways: (a) into seventeen committees to formulate policies and work out programmes for the Council, its Commissions and Divisions, for the next five or six years; (b) into three main sections to consider respectively the themes of Witness, Service, and Unity and prepare statements on them for the approval of the whole Assembly. The work was carefully controlled, excellent preparations having been made by the staff of the Council, or by preparatory committees. So for the committees there was a Work Book giving details of proposed policies and programmes, and for the Sections Annotated Agendas suggesting questions for discussion, providing information about decisions of previous assemblies, commissions and committees, and presenting extracts from the writings of well-known ecumenical thinkers.

In plenary session real debating was impossible. Anyone wishing to speak from the floor had to fill in a form stating his name, church, whether he wished to speak for or against; propose an amendment or ask a question. The form was then taken by an usher to the chairman who usually announced the names of those wishing to speak and then called them one by one. The speeches were, therefore, generally disconnected. On account of language difficulties they had to be delivered slowly. Each speaker remained seated at his desk, speaking into a microphone before him. The other participants heard his voice through headphones or loudspeaker, or heard an instantaneous interpretation, but they may not have seen the speaker. Towards the end the business had to be hurried with the result that some committee reports were not long considered and many would-be speakers were disappointed. Little wonder then that there was a feeling that the Assembly had grown too large and its organization had become too complicated. Apart from the officers of the Council and the principal speakers, no personalities emerged during the debating, though a few spoke effectively at several sessions. Yet with all these inevitable limitations, the standard of chairmanship was very high. Speakers were listened to with courtesy and respect (and without respect of persons). The Assembly never became just a rubber-stamping machine: it was alert and critical.

At a dinner given to the Press the day before the Assembly opened, the General Secretary, Dr. W. A. Visser 't Hooft in an admirable speech indicated the ways in which it appeared to him that the Third Assembly differed from its predecessors.

1. It was being held in Asia

(continued on page 60)



# Bombay Baptist Church becomes More Active

A small, but important, Baptist community in India, situated far from the main centres of B.M.S. work in that country, had its work considerably revived in 1961.

The church in the city of Bombay had fallen into a rather sad state when the Rev. Raymond Preston moved from Rangpur, in East Pakistan, to become its minister. Membership had dwindled and the spiritual life of the fellowship was in decline.

One of the new pastor's first actions was to start a prayer meeting. At first, only a few attended. But the numbers grew.

Mrs. Preston took over the Sunday school and the number of scholars increased.

A young people's fellowship was organized. This was a new idea in Bombay and it immediately attracted about thirty members. Some of them left the organization as soon as they found it was not a social club. At the end of the year, however, about twenty young people were attending regularly and were being trained to take an active part in the life of the church.

Then Mrs. Preston began a weekly women's meeting. Soon the women held a sale of work. It raised £50 for the church funds.

Slowly the membership of the church and the numbers attending the services are growing. Giving has also improved.

The organ and the piano have been repaired. Plans for the renovation of the church and manse in 1962 are in hand.

As the House of God was being put back into order, ways of witnessing to those outside were being considered.

Members of this church are the first Christians met in India by many new missionaries on arrival. They also bid farewell to a large number of missionaries returning to their homes after service.

The minister writes: "How good it has been to hear of the work they are doing and to share with them in prayer the concerns of the whole world.

"We usually meet the folk from the ship or train. They stay a little time with us. Then we see them safely on their way.

"Of course, we make full use of them while here and the church has become very missionary-minded.

"We hope and pray that one day we may send out some young people from here." We can so pray, too.

## In the Smallest Islands of the West Indies

The Jamaica Baptist Missionary Society had a total budget for 1961 of £3,120. Its work includes service in the Turks and Caicos Islands, the smallest of the West Indian islands. These lie 500 miles north-west of Jamaica and are separated from each other by between ten and ninety miles of sea.

Baptist work began there in 1828 and the most recent census of the islands showed that of a total population of 5,700, 2,000 are Baptists. At present there are 13 Baptist churches with a membership of just over 800.

The new J.B.M.S. missionaries

to the islands are Rev. Dudley and Mrs. Stokes. Mr. Stokes was trained at Calabar College and finished his course there last September.

The missionaries' work is made more difficult by the slowness of travel both on the islands and in between them. Sailing boats have to be used. Because of this some of the Caicos Island churches receive a visit from the missionary only once or twice a year. The J.B.M.S. is planning to send another missionary to assist Mr. Stokes so that the Caicos' churches may receive more regular pastoral oversight.

## Can You Do The Same?

We have received at the Mission House a copy of the quarterly missionary magazine of Park Road Baptist Church, Bromley.

This, consisting of eight cyclostyled quarto size pages, is called *In Lands Afar*. It contains interesting letters from Bromley Baptist Church's own missionaries.

The magazine is produced by a keen group of missionary enthusiasts.

This is an idea worth emulating. Not many Baptist churches have as many missionaries in membership with them as Bromley, but an Auxiliary or group of churches could easily produce a magazine of this nature. Such a magazine could prove a useful way of conveying information from missionaries from the district and also contain up-to-date news of the area's missionary programme and giving.

## Chickens and Eggs

Reports from the Lingungu area tell of the generous gifts in kind that are made to the missionaries. While food supplies are short Christians in the district have been giving the missionaries chickens and eggs.

The presence of the missionaries, Rev. C. A. G. and Mrs. Austen is obviously welcome for they have been given freedom to conduct worship throughout the area.

At Bandu 86 people were baptized by Mr. and Mrs. Austen, two evangelists and two deacons.

## T.V. for Schools in India

A schools television service for Delhi was recently inaugurated by the Indian Minister of Education, Dr. K. L. Shrimali. Now received by 144 schools, it will in time be extended to all secondary schools in the Delhi area.

The service, which was launched with the help of the Ford Foundation, is intended to play an important part in the teaching of physics and chemistry.



# The New Pattern of Service to People of Angola

By C. J. PARSONS

**T**HEY fled from oppression and from terror, people of Angola, the homeless, the bereaved, the hungry, the sick: people to whom our Lord spoke when He said, "Come unto me all ye that labour and are heavy laden and I will refresh you". For many of them Christ has already lifted the burden of sin and sorrow, for all He has brought new hope through the ministry of His Church. But the call still comes to us: "Bear ye one another's burdens and so fulfil the law of Christ".

This is why the Society's Angola missionaries are now being redeployed in the Congo Republic. The frontier districts of the north of Angola are devoid of people, save for the few who through age or infirmity have been unable to flee. A population of a quarter of a million has shrunk to a few thousand: and 180,000 are now refugees in the Congo.

## Despair and revolt

Despairing Africans revolted in March 1961 and for a while dominated the northern countryside of Angola. Fierce warfare continued for some months but eventually the might of a modern military machine crushed the unco-ordinated efforts of the ill-armed rebels. Meanwhile, Bembe was compulsorily evacuated in April and Quibocolo in June. Miss Staple and Miss Comber flew out to Léopoldville and were able to reach Kimpese where they found themselves in an area where already tens of thousands of Angola people, our own adherents and church members, were to be found.

In the early days many crossed

the border wounded or in a state of exhaustion. The aged and the very young often died on the way. Soon the Bembe missionaries were busy distributing relief under the auspices of the Congo Protestant Relief Agency. From Moerbeke the Rev. Walter and Mrs. Fulbrook were similarly engaged organizing the distribution of food in a hilly district with poor roads; from Thysville Rev. Charles and Mrs. Couldridge initiated a programme of school construction for the 35,000 schoolchildren in that area.

## More missionaries arrive

In November they were joined by Mr. Ian Pitkethly who was able to put his specialist agricultural knowledge to the preparation of schemes for long-term relief. Finally, Rev. F. J. Grenfell and the Rev. G. B. Merricks transferred from São Salvador to the refugee areas in the Lower Congo shortly before Christmas.

From August when the Portuguese army reoccupied most of the main settlements in the north of Angola strenuous efforts were made by the government propaganda department to persuade the refugees to return to their villages. Deep inside the country they had some apparent success when those who had fled to the forests and hills were driven out by exposure, hunger and sickness to cast themselves on the mercy of their conquerors. But in the frontier districts none returned.

The reasons are not far to seek. Government promises are discredited, guerrilla activity continues despite the blanket of official silence, and the memory of last summer will take long to erase.

Here then is a "Jordan Valley" situation where refugees are likely to remain for an unspecified time, until governmental changes and international guarantees ensure security and freedom for Angola's peoples.



Rev. C. A. Couldridge outside one of the eighty new school buildings which he has erected for the use of refugees



The emergency relief programme sponsored by the United Nations, the Red Cross and Church agencies ended on 15 January.

As a result of its work great numbers of the refugees had built themselves temporary grass houses and had planted their first crops in an alien land.

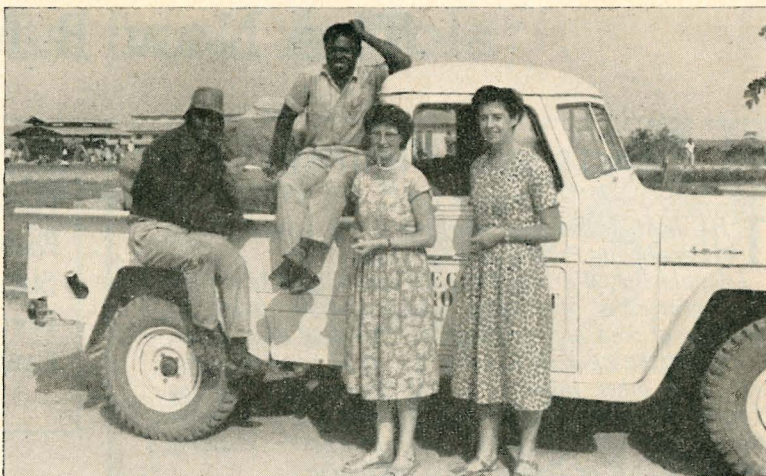
### Sympathy and help

The Bakongo people of the Congo Republic received their persecuted brethren from Angola with sympathy and much practical help. But certain things were beyond them. How to educate the thousands of children of school age? How to avert the spread of disease in a country already gravely short of medical personnel? How to buttress the Christian faith of those whose lives had been so rudely shaken by the horrors of war?

It was against this background that the Society, at its November General Committee meeting, commissioned the Rev. W. D. Grenfell to fly out to the refugee areas and to discuss with missionaries and others the kind of continuing ministry that the Society might still exercise among the Angolan people. Dr. Hillyer of the Canadian Baptist Mission was in Congo at the same time and shared in those discussions.

A sub-committee of the Congo Protestant Council was formed to co-ordinate the proposed programme of evangelization, educational and medical work with that of existing agencies, and Mr. Grenfell was asked to draw up specific plans. These were duly prepared and with a strong sense of the call and guidance of God accepted by the General Committee of the Society in January.

Already these plans are taking shape. Three centres have been chosen as bases from which our missionaries can operate. Songololo, a frontier town only 55



Miss Edna Staple (right) and Miss Jean Comber visiting refugees

miles from São Salvador; Gombe Sud some 70 miles from Quibocolo; and Kibentele a station that since Independence has been staffed entirely by Congolese Christians. This is the headquarters of the Rev. W. D. Grenfell and here he was joined in March by Mrs. Grenfell and Miss P. M. Gilbert. At Songololo, Miss Edna Staple and Miss Jean Comber will be working in an area not far distant from Kimpese but with a somewhat different emphasis. At Gombe Sud, Dr. Shields, the Rev. F. J. Grenfell, Miss Vera Harrison and Miss Betty Gill have been offered housing by the administrative authorities.

### The need to experiment

Both planning and practice will of necessity be experimental but the 100,000 refugees in these areas stand urgently in need of the kind of Christian ministry that missionary societies are formed to provide.

Every one of our missionaries will be an evangelist, bringing the comfort and inspiration of the Gospel to an uprooted people. They will use the talents and training that God has already blessed in our Angola mission stations. They will share

the exile of Angola's people, encouraging them to witness to the people amongst whom they now live, so that in the mercy of God the scattering of the church may be used for the strengthening of the churches elsewhere for the salvation of sinful men and women, and for the glory of God and they will need the prayers of all Christian people.

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### A Note from the Editor

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# The New B.M.S. Field — Ca

## Facts and Figures

**T**HE B.M.S. has been working in the Lower Congo (Léopoldville Province) since 1879.

Léopoldville, Wathen, Thysville and Kibentele are the main centres of this work, which is now under the direction of the Congolese Baptist Church of that region.

Also in the area at Kimpese the B.M.S. co-operates with four other missions in the Protestant Training Hospital (Evangélique Medical Institut) and three other missions at the Pastors' and Teachers' Training Institute (École de Pasteurs et d'Instituteurs).

The Baptist Church in Lower Congo has a strength of about 11,000 members with a community of some 19,000.

In the area are approximately 180,000 refugees; the greatest concentration being in the Gombe Sud, Songololo, Kibentele region where the B.M.S. has redeployed its Angola staff. Here there are about 100,000 refugees, 35,000 of whom are children of school age.

The B.M.S. work in Angola was centred on San Salvador, Bembe and Quibocolo where there was a Baptist church membership of 11,000. Those who escaped from the Portuguese are now in Lower Congo. Refugees in Lower Congo are mainly from this area of northern Angola.

Angola missionaries are to be redeployed as follows:

*Gombe Sud:* Dr. R. P. Shields, Rev. F. J. Grenfell, Miss V. Harrison, Miss E. N. Gill.

*Songololo:* Miss J. M. Comber, Miss E. M. Staple.

*Kibentele:* Rev. W. D. and Mrs. Grenfell, Miss P. E. Gilbert.

*Moerbeke:* Mr. and Mrs. G. I. Pitkethly.

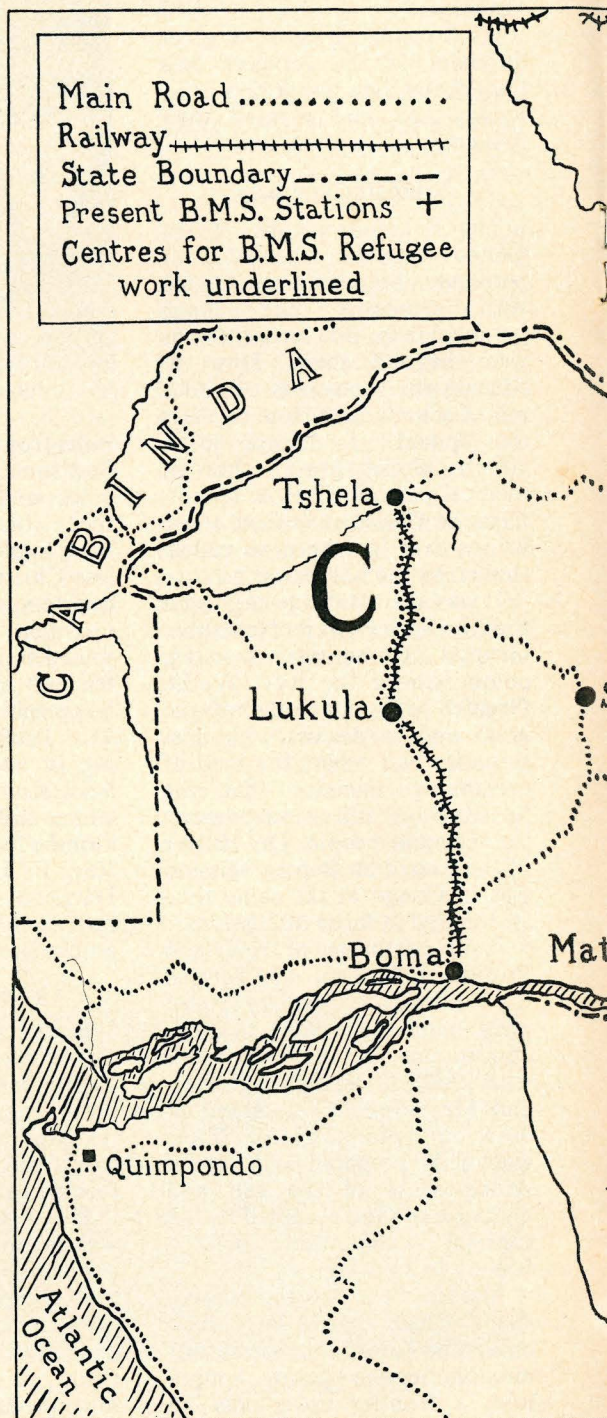
*Kimpese:* Rev. G. B. Merricks.

Miss M. C. Macintyre

BAPTIST UNION OF GREAT BRITAIN  
AND IRELAND

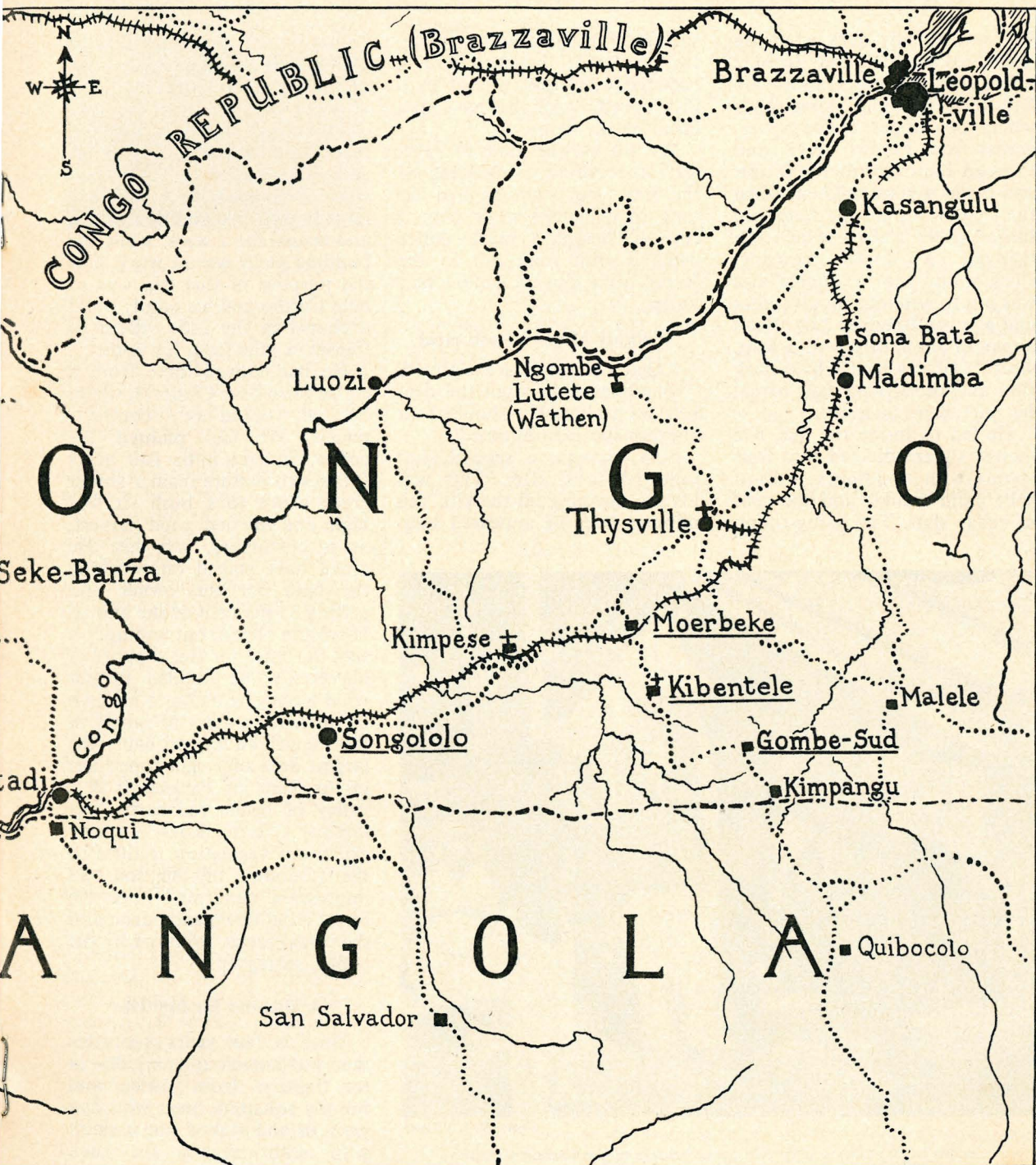
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# ring for Refugees from Angola





# How the Church Grows in Brazil

By D. G. WINTER

IT was already dark when we reached Cecilio's hut. In nine hours since leaving Cianorte we had been bumping along roads which took us past coffee groves, across the Piquiri ferry and through the over-arching forest, and it was a good moment when the jeep swung off the road and turned down a drive which ran through a forest clearing. Cecilio saw the headlights and was out to welcome us, all smiles and a warm Brazilian hug. He is a man of about fifty, with a lean, weather-beaten face, whose dark skin and short frizzy hair reveal his part-negro ancestry.

He led us inside the hut, five metres square divided into four rooms, with mud floors, walls of split palm trunks, and the roof of cedar slats. The living-room,

sparsely furnished with a table, two or three benches and a battered wardrobe, was lit by a little paraffin wick that gave off a fitful, smoky flame.

We sat down, glad to relax after the constant bouncing of the jeep. But scarcely had we time to exchange news over a cup of steaming black coffee when a shot rang out in the forest, quite close. Cecilio's face lit up.

## A supply of good fresh meat

"That's Totôe!" he exclaimed. "Sounds as if he's got the deer he's been after. We should hear another shot in a minute."

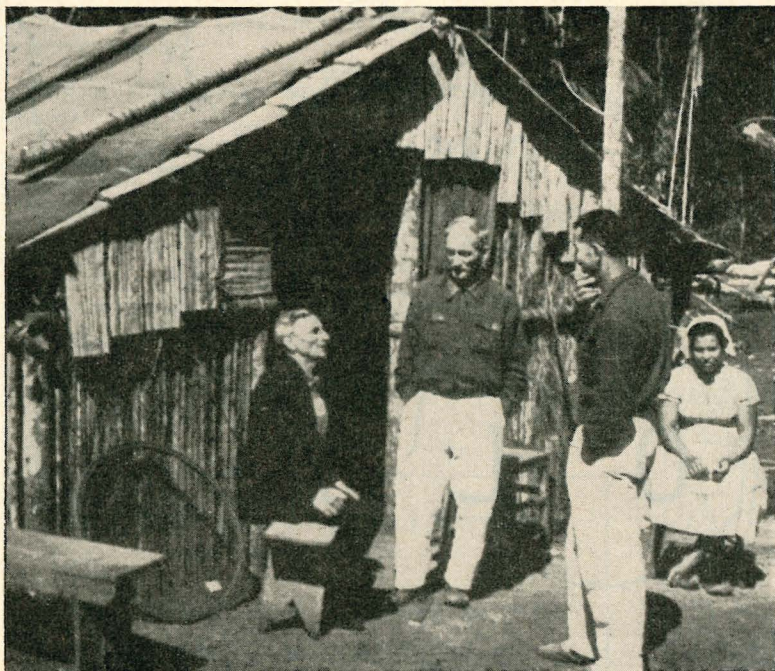
Sure enough, a second shot followed soon after. This was his son finishing off the kill. Ten minutes later he appeared stag-

gering under the weight of a 100-lb. deer which he flung down at the entrance to the hut. We crowded round, full of congratulations. Game is not too plentiful in this area, and by his skill and patience Totôe had ensured a supply of good fresh meat (a welcome addition to rice and beans) for a week, while the building party was at work. For the purpose of this trip was to help Cecilio and his family build a chapel in the little village of Carajá, a mile from his home.

He had moved there from a coffee farm near Cianorte, where he had worked as a contract-tenant. He had planted the coffee, tended it in the four years it takes to mature from a tender green shoot to a bush six feet high, and the first good harvest, as is customary, was his. He could have stayed on, working the land for the owner and getting 35 per cent of the annual harvest in return; but finding this was too little for the support of his family, he decided to put what money he had into his own bit of land, a strip of jungle in the Piquiri Valley, probably the largest area of virgin forest left in the State of Paraná. It is a valley of fertile red earth—the famous "terra Roxa"—whose exuberant vegetation testifies to the fecundity of the soil, an impression confirmed once the forest is cut down and burnt, and the cereal crops, followed by the coffee, spring up.

## A hide-out for fugitives

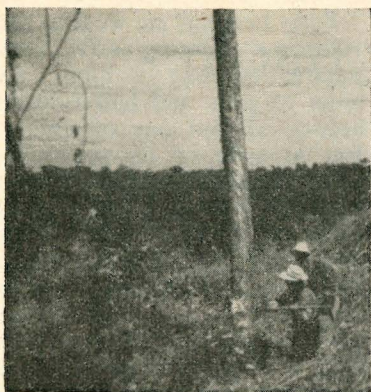
Until a few years ago, this area was notorious as a hide-out for fugitives from justice, and for the squatters, men who had gone in and staked out a claim with scant regard for such



(Photo: D. G. Winter)

Cecilio (right) talking with two other leaders of the Cianorte church





(Photo: D. G. Winter)

Felling a tree on "Olive Tree Farm"

formalities as documents and title-deeds, and who jealously defended their "rights" at the gun-point. But in recent years a large colonizing company has bought a great stretch of the land from the State Government, sought to indemnify the squatters where it found them, and is selling off strips of the land, properly legalized, to all comers.

They come—from all directions: settlers from the drought-hit areas of North-east Brazil; "Paulistas" from the State of São Paulo, which used to be the leading coffee-producing state, but whose groves are now on the wane; "Gaúchos" of German stock from the extreme south; Japanese from the more populated areas of Paraná—all of them in search of a new life where they can settle on their own forty or fifty acres, plant their maize, cotton, rice and beans, and—if the frost does not destroy their hopes—make a modest living out of coffee; perhaps, become rich. Men of a fantastic variety of colour—a cross section of the Brazilian multi-racial society. As mixed a bag it would be difficult to find anywhere in the world. Men and women who have pulled up roots and, searching for a new life in a new area, are willing to give a hearing to new ideas.

## Annual Assembly 1962

### MISSIONARY OCCASIONS

#### MONDAY, 30th APRIL

11.0 a.m. INTRODUCTORY PRAYER MEETING. BLOOMSBURY CENTRAL CHURCH.  
THE REV. L. E. ADDICOTT, B.A., of Southend-on-Sea will preside and deliver an address.

#### TUESDAY, 1st MAY

1.30 p.m. WOMEN'S ANNUAL MEETING. WESTMINSTER CHAPEL.  
*Chairman:* MRS. C. PICKFORD, Chairman of Women's Committee.

*Speaker:* MISS W. N. HADDEN, M.A., of Yalemba, Congo Republic.

At 12.15 p.m. in the Junior Hall, Westminster Chapel, luncheon for delegates and members. (Tickets 4s. from Women's Department, 93 Gloucester Place, London, W.1.)

2.45 p.m. ANNUAL MEMBERS' MEETING. WESTMINSTER CHAPEL.

4.45 p.m. MEDICAL TEA AND MEETING. WESTMINSTER CHAPEL.  
*Chairman:* PROF. J. N. CUMINGS, of London.

*Speaker:* DR. R. P. SHIELDS, of San Salvador, Angola.

(Tickets 2s. 6d. from Medical Department, 93 Gloucester Place, London, W.1.)

#### WEDNESDAY, 2nd MAY

11.30 a.m. ANNUAL MISSIONARY SERVICE. WESTMINSTER CHAPEL.

*Preacher:* THE REV. A. LEONARD GRIFFITH, B.A., B.D., of The City Temple.

#### BAPTIST MEN'S MOVEMENT

1.0 p.m. LAYMEN'S LUNCHEON. Y.M.C.A., GREAT RUSSELL STREET, W.C.1.

*Chairman:* REV. A. J. POTTS, C.B.E., of Dorking.

*Speaker:* REV. H. L. WATSON, Ter-Jubilee Chief Commissioner. Tickets 7s. 6d. from the Secretary, Baptist Men's Movement, 93 Gloucester Place, London, W.1.

6.30 p.m. SIXTH SESSION. WESTMINSTER CHAPEL.

ANNUAL MISSIONARY MEETING.

*Chairman:* REV. A. C. DAVIES, B.A., B.D., Chairman of the Baptist Missionary Society, will conduct the worship.

*Speakers:* REV. H. J. CASEBOW, O.B.E., B.D., of Léopoldville, Congo Republic. REV. G. VERNON PROSSER, B.A., B.D., of Kekirawa, Ceylon.

Valediction of Missionaries for overseas.

(An overflow meeting will be held, if necessary, in the Institute Hall.)

#### THURSDAY, 3rd MAY

7.0 p.m. UNITED YOUTH RALLY. WESTMINSTER CHAPEL.

(The Member's Ticket will NOT admit to this meeting.) Admission by special ticket only. Apply to the Young People's Department, B.U., 4 Southampton Row, London, W.C.1.

*Theme:* "1812 and all this"; an encounter between John Rippon and Baptists of today and tomorrow. Testimonies by young people entering upon full-time service at home and abroad.



Often disillusioned with traditional beliefs that have remained isolated from the influences of the Reformation, they readily embrace a Faith which has relevance to their personal needs and the needs of their country; and once having decided to follow Christ, they bring to the task of spreading the Gospel the same enthusiasm and spirit of sacrifice which they display in carving out their niche in the jungle.

Cecilio typifies this spirit. He moved to Carajá eighteen months ago. In the first three months, while he and his sons were felling the trees on their land, the family lived in the village in a couple of shacks covered by tarpaulins. Within three months the forest had been burnt off and the maize was beginning to spring up in the log-strewn clearing, hiding the blackened trunks in a waving sea of green. The hut had been built from the abundance of timber lying ready to hand, and

his new home was ready for possession.

There, week by week, he invited his neighbours to a simple service of prayer, Bible-reading and exposition. But not content with this, he decided to build a small chapel in the village itself, and called us in to help.

So here we were, sitting round the table with him, discussing plans. There was Laurentino, a short, stocky man of forty-five with a red face and a fund of anecdotes about life in the forest. Then there was Sebastião, the master-carpenter, a little dark-skinned man hailing from Rio, who had a sharp wit akin to a Cockney's; and there were our host's three sons, his son-in-law and another friend, all keen to lend a hand.

Early next day we went to the village—a clearing 400 yards square, boasting a store, an hotel of sorts and half-a-dozen houses, all but one of timber. But in spite of its unprepossessing appearance, three factors assure its future: the main road south to Cascavel which runs through it; the amazing fertility of the soil which surrounds it; and the colonizing policy of the land company, which limits the area of land sold to any one buyer, so attracting the small settler who puts his profits into local development, in contrast to the wealthy landowners who more readily invest their money in luxury apartments in São Paulo.

*(To be continued)*

## Reflections on New Delhi *(continued from page 52)*

where Christians were in small minorities and where the churches were "younger". 2. It had to decide on the issue of the integration of the International Missionary Council with the World Council of Churches. 3. It was to receive a considerable and significant increase in membership, an increase greater than at any other time in its history. 4. It was meeting at a moment of specially acute international problems. He reminded the press representatives that the participants were meeting on a common basis, as Christians all owing allegiance to the Lord Jesus Christ. They would talk to each other, reminding each other of that common loyalty.

Certainly it was in that spirit that the Assembly conducted its affairs. And in all its deliberations it never forgot the present world situation—the terrible tension between East and West, the threat of nuclear war, the challenge of world religions and of secularism and Communism, the problems of the communication of the Gospel in a time of rapid social change, of establishing effective ministries, of meeting the needs of shelter, food, and health, and of bringing together in closer union the separated parts of the Church of Jesus Christ, the one Light of the World.

*(To be continued)*



A woman worker in Ceylon splitting a coconut

*We can recommend*

**THE QUEST**

**APRIL, 1962**

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# Young People's Secretary

By J. B. MIDDLEBROOK

A B.M.S. Young People's Secretary is appointed for a period of five years only. It is therefore within this short space that he has to make his contribution.

As one called on to travel a good deal, he needs the energies of a young man; as an organizer, he needs lots of courage and resilience and with Summer Schools in mind he must have speed in securing contacts and building up relationships. It is important that he finds contemporary youth congenial and that he is not a "square", that he understands its mind and vocabulary and is able, at least to a degree, to "send" it. Above all, of course, he must obviously be a man who lives near his Lord and his service must bear the marks of his obedience to his Master's commands.

It is with this variety of qualities and qualifications in mind that, as B.M.S. Home Secretary for twenty years, I review the great succession of the men with whom I have worked.

There was Alex. Wilson, the Scot, trained in Glasgow College, already well known in Baptist youth circles, who joined B.M.S. a few months before I did and who, after keeping the Summer School programme in good health amid the hazards of war and also playing a major part in forming the Baptist Youth Movement, has continued in B.M.S. service.

Then in 1947, there came Godfrey Robinson, a Spurgeon's man fresh from a powerful London suburban pastorate, an evangelist to his finger tips and a writer who knew both how to appeal to and challenge young people.

In 1953 he was succeeded by Theo. Valentine, a Rawdon man, County Secretary in Derbyshire and already in great demand at youth meetings, who, as Young People's Secretary, developed



Rev. Peter F. E. Amies

the Society's contacts with the Baptist Students' Federation and its missionary fellowship and emphasized the need for study. From this work the Society is still greatly benefiting.

He was followed in 1957 by Stuart Arnold, also trained at Rawdon, a strong and powerful personality who, travelling widely, in the United States and Brazil and often to the Continent, developed the Society's links with European youth and played a leading part in B.W.A. Youth circles. An eloquent advocate of the Society's claims, he showed also his literary gifts in the *Tri-M* magazine with its modern format in pictures and style.

The prolonged ovation he received at the Summer School Reunion in January testified to the place he had won in the hearts of Baptist youth.

And now in 1962 the Society has turned with confidence and a sense of divine leading to Peter F. E. Amies, a product of the Broadstairs Church, another Spurgeon's man, minister of Arnold, Nottingham, and a young man of thirty-four. His administrative abilities are evidenced both from his promotion at twenty to Captain and Company Administrative Officer in the Royal Army Service Corps and from his election as County Secretary in Nottinghamshire.

His concern for youth is clear from his share in the life of the John Clifford Society, the B.S.F. Missions, the B.U. tours on the Continent, the B.Y.M. as President in 1959 and the youth work of his churches at Beaconsfield and Arnold and the County Associations. His relationships with the B.U. have also been close and, of course, will remain so.

His missionary interest has always been marked and his contemporaries at Spurgeon's included R. C. Bennett, G. H. Grose, D. H. Nearn, R. F. E. Warden and D. G. Winter. Service with the Forces in Palestine and Egypt gave him first hand experience of the Muslim world. Also he served on the B.M.S. Young People's Committee from 1958-60.

The Society commends him with confidence to Baptist Youth as an evangelist, a friend and a leader and invites the prayers of the whole Denomination for a young man called to a high and demanding office in difficult days.



# Mr. Ernest Brown

**I**N this current year of the Society's life losses by death are hitting us hard. Not only in the ranks of retired and even serving missionaries have there been casualties but also such honoured and notable names as those of Miss D. F. Glover, Rev. B. Grey Griffith and Dr. F. Townley Lord and now that of the Rt. Hon. Ernest Brown, have to be included in the list of those who have passed away.

The Right Honourable Ernest Brown, Companion of Honour, Member of Parliament, Minister of the Crown in an interesting variety of offices, and a soldier of distinguished record in the First World War, is remembered nationally and further afield for honest, competent and hardworking service both in peace and war.

A master of Parliamentary procedure, an advocate well-endowed in voice and presence and skilled and courageous in presenting his cause, a man of the people born in humble circumstances in Torquay in 1881 and a man who carried great national responsibilities in difficult times in respect of Mines, Housing, Health and National Service, Ernest Brown brought to the B.M.S. rare qualities and exceptional experience.

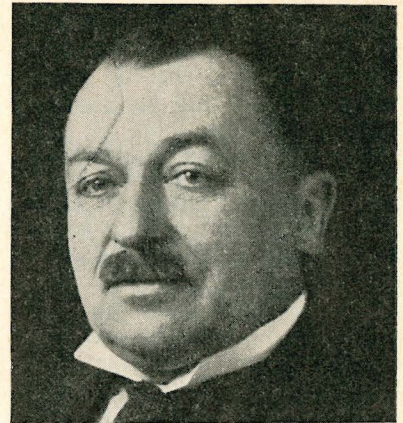
It was in 1946 that he accepted the Honorary Treasurership of the Society in succession to H. L. Taylor. China was on the way to being closed to missions; India, Pakistan and Ceylon were on the brink of independence; the West Indies was facing difficulties and Congo was beginning to lose its insulation in respect of new political ideas; the finances of the Society at a time of inflation needed careful thought and a strong guiding hand; foreign missions were entering on a phase in which external circumstances were bringing changes. It was a great advantage that, in his retirement and because he lived in London, he was available for consultation almost daily. He shared to the full the attitude of B.M.S. to finance, seeing money as the instrument of the Gospel and recognizing the whole enterprise as an adventure of faith. His speeches as B.M.S. "Chancellor of the Exchequer", both in presenting the Estimates and in reporting on the finances of a particular year,

were notable not only for their financial grasp but for their deep spiritual feeling. On more than one occasion, because of his knowledge of Government methods and processes, Mr. Brown was able to advise not only the B.M.S. but also [the Conference of British Missionary Societies.

As Chairman of B.M.S. during the year 1954/55 he gave distinguished service and in 1959 he was elected to Honorary Life Membership of the Committee. Opportunity was often taken to include him among the speakers at the Society's more notable occasions in London and the provinces and he was at all times much sought after in Baptist churches in different parts of the British Isles. As an advocate of the Society's claims, he made a tremendous mark and he often drew upon his experiences both during his visit to India and during his world tour for data and illustration.

His work for the Society was always reinforced by his relationship with Baptist churches, particularly Torquay and Bloomsbury. In this latter church he was a deacon and church treasurer for many years. In the affairs of the Baptist Union he played a leading part; he was President in 1948 and served for several years as Chairman of its General Purposes and Finance Executive Committee. Of strong Free Church convictions, he was for many years Treasurer of the Free Church Federal Council.

One readily recalls his voice ring-



ing out in many a great town hall meeting, his singing without hymn book any hymn that had been chosen, his command of Assemblies as at a tremendous Copenhagen meeting of the Baptist World Alliance, his muttered comments during meetings and committees, his quick decisions and terse contributions, his delight in Christian names as a mode of personal address, his unflinching and unwavering adherence to Baptist and Free Church principles and his humble faith, well-sustained theologically and supported culturally by wide reading.

But no one really appreciated Ernest Brown unless they knew his relationship with the wife of his young manhood and of his whole life to its end. They were both from Torquay, both Devonians, and they were both in the faith from earliest life. They shared a joint personal campaign, though rarely on the same platform, against all forms of evil. Their diaries, both well-filled, were different but the cause was the same. What a delightful thing it was to see Mrs. Brown in the audience leading the applause following an address by him or Mr. Brown identifying himself with Mrs. Brown when she was the speaker. Our hearts go out in sympathy and affection to Mrs. Brown. In her long illness and her almost total incapacity of body and mind, she lies in the very hospital where she failed to recognize him in the closing months of his life and where the news of his death can hardly penetrate her mind.

J. B. MIDDLEBROOK



## BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

The Bengal Baptist Union is responsible for Baptist witness in one of the most densely populated areas in the Indian republic. This is the oldest of our B.M.S. fields and has consistently been one of the most difficult. Compared with the size of the population the response has been small and the tiny churches have tended to spend a great deal of their energies in Corinthian-like quarrels.

In recent years the major response in Bengal has come from the aboriginal Santal and Mundar peoples from the district around Balurghat. There has been a rapid growth of churches in this area for which we can give thanks. But it should be remembered that a mass movement creates problems and special prayer is needed that adequate pastoral care and oversight might be given to new believers.

The tiny minority of Christians of all denominations seem to be almost swallowed up in the vast city of Calcutta with its five and a half million population. Pray for the Baptist churches that their witness may be as a light set on a hill.

In Calcutta is the B.M.S. India Secretariat with its many responsibilities, and the famous Baptist Mission Press with its increasing output of Christian literature in many languages. This literature is used effectively throughout the Indo-Pakistani subcontinent.

Serampore College through its faculty of theology to which the majority of theological colleges in India belong, has considerable influence on the training of the ministry of churches of all denominations. It also trains future ministers and has an overcrowded Arts and Science College, where the majority of students are Hindus.

## ACKNOWLEDGEMENTS

(To 17th February, 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

**General Fund:** "In memory of my parents", £5; Anon., Paignton, £1; Anon., "In memory of Miss Olive White", £1; M.S.G., £5; Anon., 10s.; Anon., £20; Anon., Glasgow, 10s.; Anon., £5; L. Clifford Cross, "In memory of B.G.G.", 10s.; Misses Rowsell and Giles, £4; Anon., "Famine Relief", £10; Anon., "In memory of the Rev. E. R. Fowles, 7s. 6d.; "Piece", £10; Anon., £10; Anon., 10s.; A.G.R., £2; Anon., £19; Anon., "In memory of the Rev. E. R. Fowles",

£2 1s.; A.J.D., £10; E.L., Lowestoft, £5; Anon., £1; Anon., Congo Relief, £4; K.D.Y., Congo and Angola, £2; "Thanksgiving for the birth of a daughter", 10s.; From "We Two", £10; Anon., Burnley, 1s.; Anon., £5; Anon., Angola, £2 10s.

**Medical Fund:** "In loving memory of Margaret, 7th December, 1947", M.M.F., £2; G.T., Leper Work, £1; A.G.R., £1; Anon., for lepers, £2 10s.; "H", Herne Hill, £5; For Bolobo Hospital drugs, £2 0s. 9d.; G.F., for work among lepers, 2s. 6d.

**Gift Week:** Anon., Birmingham, £7; Anon., 2s. 6d.

### Legacies

The following legacies have been gratefully received during recent months:

<i>January</i>								£	s.	d.
5	Mr. W. S. Toms	...	...	...	...	...	...	10	14	4
23	Miss J. E. White	...	...	...	...	...	...	79	7	0
23	S. James	...	...	...	...	...	...	150	6	0
26	Mrs. M. A. James (Women's Fund)	...	...	...	...	...	...	100	0	0

<i>February</i>								£	s.	d.
5	Mr. F. F. H. Weavers	...	...	...	...	...	...	250	0	0
8	Mr. L. Jenkins	...	...	...	...	...	...	10	0	0
9	Mrs. M. E. Higgs	...	...	...	...	...	...	225	6	6
14	Mrs. F. M. Coldrey	...	...	...	...	...	...	337	10	0
14	Miss E. M. Bryce	...	...	...	...	...	...	25	0	0
17	Miss J. McFarlane	...	...	...	...	...	...	100	0	0

## MISSIONARY RECORD

### Arrivals

- 20 January. Rev. E. G. T. Madge, from South Asia; Miss C. Manson, from Dacca; both by air.  
6 February. Rev. A. S. Clement, from South Asia.

### Departures

- 12 January. Mrs. B. Thomas, for Yalamba, Congo Republic.  
17 January. Mr. and Mrs. S. G. Anslow and son; Rev. D. A. and Mrs. Rumbol, Dr. and Mrs. L. Mullins and daughter for Congo.  
31 January. Mrs. P. R. Green and daughter, for Balurghat, India.  
13 February. Miss E. L. Waggott, for Trinidad.

- 16 February. Mr. and Mrs. N. B. McVicar and two children, for Calcutta; Miss V. L. Pike, for Cuttack; Miss R. Patnaik, for Berhampur.

### Deaths

- 8 January. Mrs. J. H. Starte (wife of J. H. Starte, B.M.S. Congo, 1914-1940), at Worthing.  
10 February. Rev. Dr. F. Townley Lord, General Committee, 1930-51. Honorary Member since 1951, at Greenville, South Carolina, U.S.A.  
16 February. Rt. Hon. Ernest Brown, P.C., C.H., M.C., Honorary Treasurer, 1946-60; Chairman, 1954-55; Honorary Member since 1959.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams, Asiatic Wesphone London. Chairman: Rev. H. H. Rowley, D.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. General Secretaries: Rev. J. B. Middlebrook, M.A., (Home) Rev. E. G. T. Madge, B.A., B.D. (Foreign) Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.



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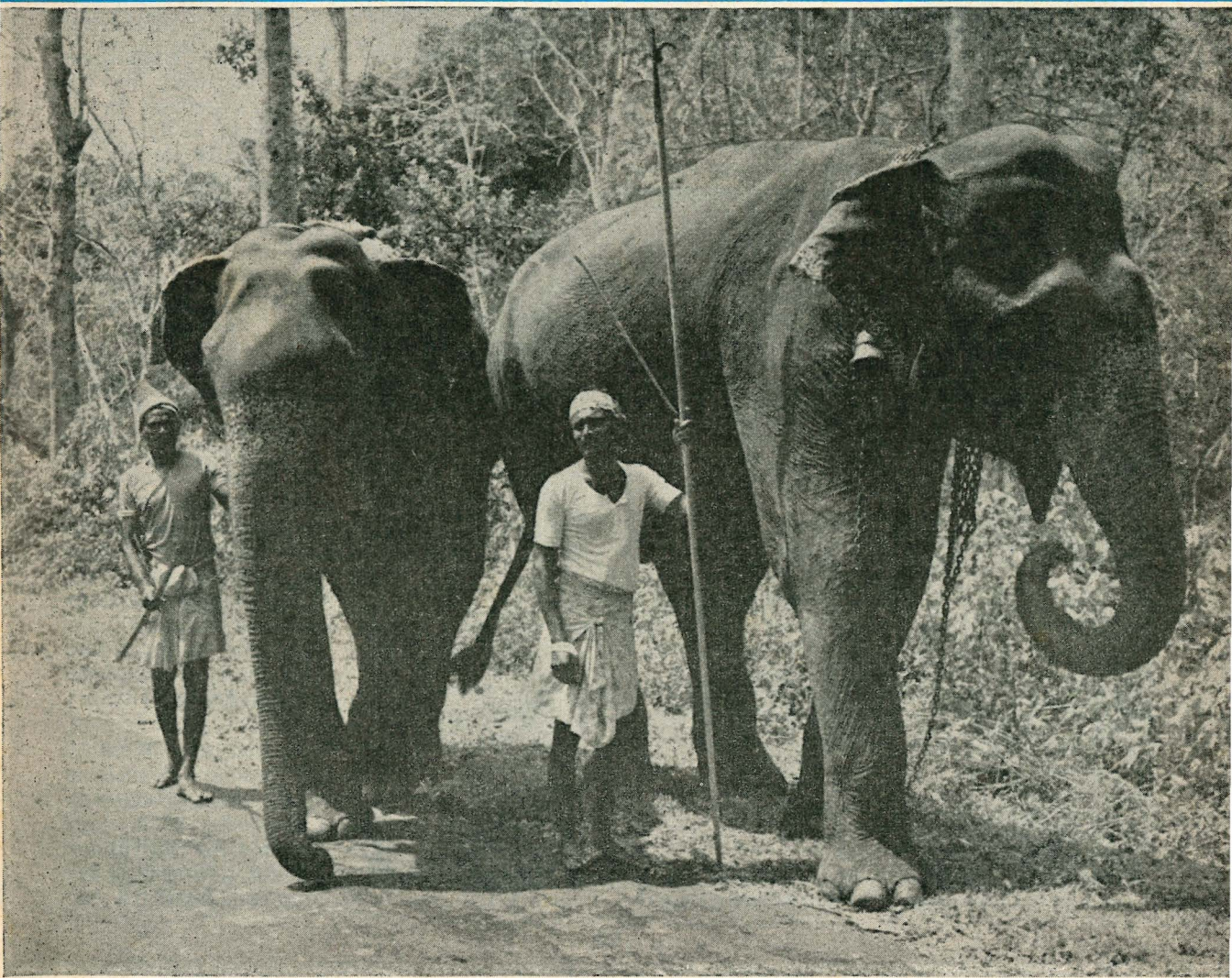


MAY 1962

PRICE SIXPENCE

# *Missionary Herald*

OF THE BAPTIST MISSIONARY SOCIETY



Ceylon: Elephants returning after a day's work

(Photo: A. S. Clement)



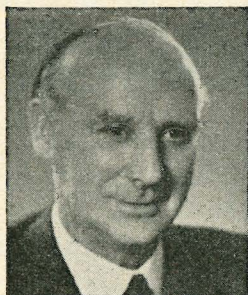
# Looking Forward

THIS month sees the beginning of a new year for the B.M.S. At the Assembly the members of the Society receive the report and accounts for the previous year and elect the officers who shall lead it for the next.

The outgoing chairman, Rev. Dr. H. H. Rowley, served with distinction. He is one of the very few who have been chairman twice. Particularly memorable was his sermon in Westminster Abbey at the Bicentenary Thanksgiving Service.

His successor is Rev. Arthur C. Davies, who was for twenty-four years minister of the Salters' Hall Church, London, and who is now Secretary to the Temperance Council of the Christian Churches. He has long been a valued member of the General Committee and served most ably as Chairman of the West Indies Sub-Committee. A first-class committee man with a gift for clear exposition, he will bring great gifts to the leadership of the Society.

The new Vice-Chairman is Rev. S. E. Leslie Larwood, minister of the Welling Church, Kent.



Rev. J. B. Middlebrook



Dr. J. N. Tennent



Mr. A. de M. Chesterman

For five years he was minister of the East Queen Street Church, Kingston, Jamaica. He served as chairman of the Young People's Sub-Committee from 1947 to 1950, and is at present chairman of the West Indies and Brazil Sub-Committee. In this last capacity he is attending this year a Consultation in Jamaica under the auspices of the World Council of Churches.

At the Annual Meeting five persons who had rendered notable service were made Honorary Members. They were:

1. Rev. J. B. Middlebrook, due to retire soon after twenty years as General Home Secretary—more will be written about him later.

2. Dr. J. N. Tennent of Glasgow, chairman of the Society in 1959–60 and a member of the General Committee since 1931.

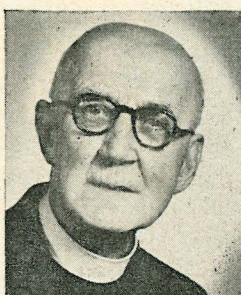
3. Mr. Arnold de M. Chesterman who, with the



Rev. S. E. L. Larwood



Mrs. C. H. King



Rev. A. J. Westlake



Rev. Arthur C. Davies

help of his wife, has done such fine work on the Society's archives. In his retirement he has spent many hours sorting, repairing, cataloguing old books, pictures, manuscripts and letters, and supervised the construction of the muniment room in the basement of the Mission House.

4. Mrs. C. H. King, a member of the General Committee since 1947, and a former chairman of the Women's Sub-Committee. She assisted her husband in Léopoldville last year when he took the place of Mr. J. D. Knight while the latter was on furlough, and with her husband for nine years conducted the Foreign Stamp Bureau.

5. Rev. A. J. Westlake of Plymouth, a member of the General Committee since 1944, and formerly the efficient and faithful secretary of the Plymouth Auxiliary.



# Ceylon Baptists Witness to their Non-Christian Neighbours

OVER the main road some ten miles out of Colombo was a streamer bearing the words "Baptist Jayanthi Convention". Early one Friday morning last February at the road junction near-by groups of people dressed in white gathered, some carrying banners on which were written texts from the Bible. Then ministers arrived, in neat white suits with black stocks and clerical collars, and began to marshal the people into a procession.

First came the officers of the Ceylon Baptist Union, Rev. H. S. L. B. Welegedera (President), Rev. W. G. Wickramasinghe (Vice-President), Rev. C. M. Elangasekera (Treasurer), and Miss W. G. Turney (Field Secretary), then an accordion band, then the schoolchildren, then the delegates according to their churches. It was quite a long and impressive procession; and to the singing of hymns it walked slowly down the road towards the Gonawala Baptist Chapel.

## A noisy welcome

When it reached the shops in the main part of the village fireworks were let off in welcome. At the chapel gate the church secretary was waiting to open the gate and present the traditional gift of betel leaves to the leader of the procession.

Into the chapel the people poured, filling it to capacity, with some left standing at the back and in the doorway, and others peering in at the glassless windows. The service of worship which followed marked the opening of the half-yearly meetings of the Sri Lanka Baptist Sanga-

may (Ceylon Baptist Union).

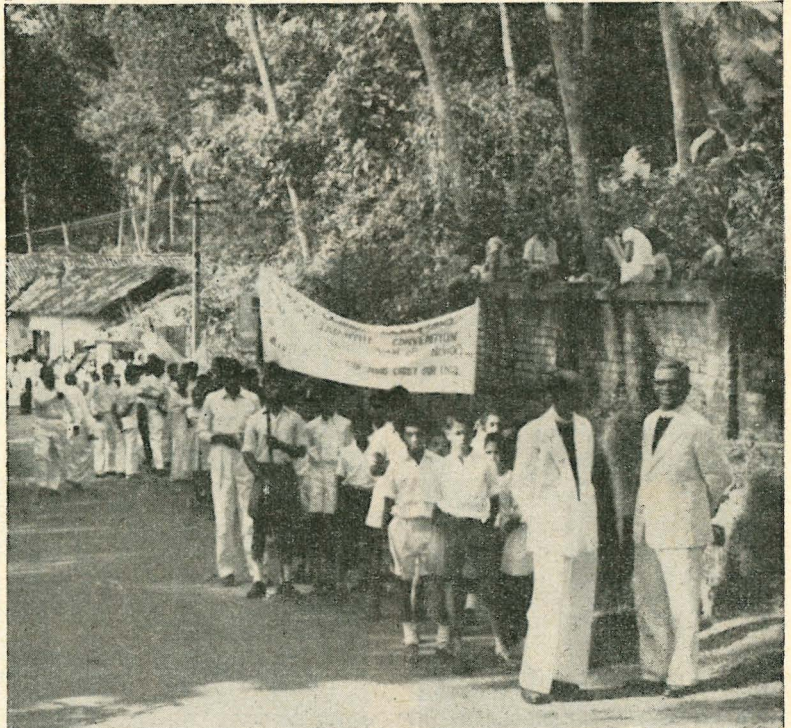
The holding of a procession of witness was a new and bold step, and revealed faith and courage on the part of the Union leaders. The sessions of the two-day assembly took a new form. Apart from a business meeting, on the second day, they were meetings of a convention at which an able Methodist minister eloquently expounded to the delegates the essentials of the Gospel and their relevance today.

On the Friday evening, on a temporary stage erected in the church gardens, the youth fellowship of one of the churches presented a dramatization of the parable of the Prodigal Son. It

was done in Eastern fashion with a chorus singing the narrative and explanation, and the principal actors singing out their main speeches. The whole village gathered in the darkness to look and to listen. When it was over young Christians mingled with the crowd handing out specially prepared tracts explaining the meaning and application of the parable.

## Meals in the gardens

Meals were served in the gardens—curry and rice for the main meals with the rice brightly coloured for variety; and at the teas, the sandwiches, too, were coloured in pink and green. All



(Photo: A. S. Clement)

The procession assembling led by Rev. Daniel Weerasinghe (left) and Rev. Stephen Welegedera (right)



the arrangements were excellent, largely due to the capable organization and leadership of the minister of the Gonawala church and his wife—Rev. W. G. and Mrs. Wickramasinghe.

Rev. A. S. Clement spoke at two sessions on the second day, first on Carey's theme: "Enlarge the place of thy tents", and second on the theme: "Christ for the world we sing: the world to Christ we bring." These themes were set by those who organized the convention. They show something of the missionary spirit which is growing among the Ceylon ministers. And they were chosen because at the convention was being remembered the 150th anniversary of the arrival of the first B.M.S. missionary in Ceylon—James Chater who came to Colombo in 1812.

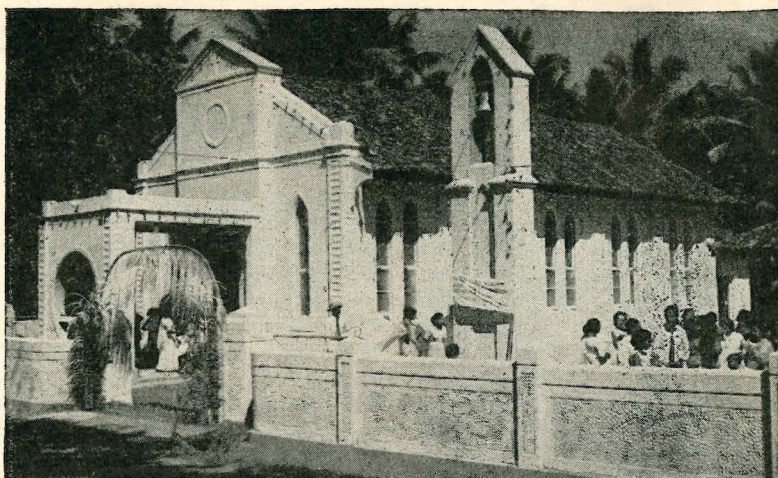
### The will to evangelize

The will to evangelize, demonstrated in the procession of witness, in the dramatization in public of a parable of our Lord, and the choice of themes, was particularly significant in view of the political situation. For there



(Photo: A. S. Clement)

Rev. W. and Mrs. Wickramasinghe



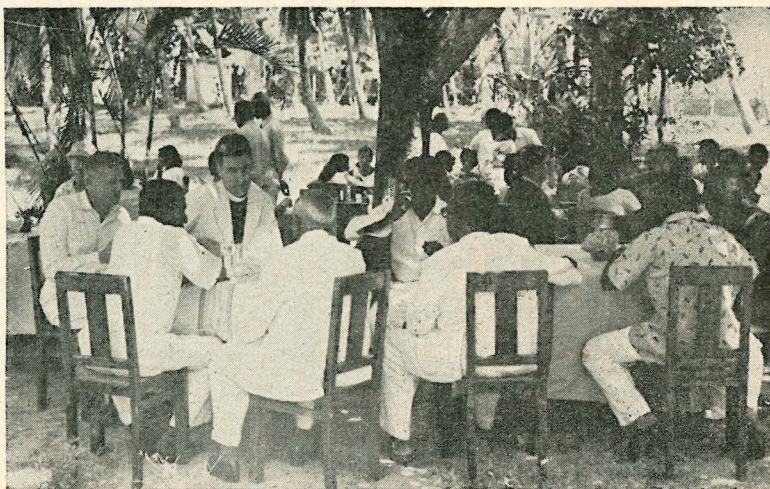
(Photo: A. S. Clement)

The Gonawala Baptist Church

was much to daunt the Christians and make them apprehensive. Rumours about the alleged coup d'état and the arrest of Christians in high positions were abroad. Their day schools had been taken over by the state. Everywhere there were signs of Buddhist confidence and activity and from many temples could be heard, through amplifiers, the chanting of *pithras* to ward off the impending evil which would come with the conjunction of eight planets.

This will to evangelize manifests itself in other ways. Under the leadership of Rev. E. Sutton Smith the Cinnamon Gardens Church sends bands of young people to preach and distribute tracts in Slave Island, Colombo, and holds monthly open-air services in the church grounds.

Rev. Colin A. Grant is busy in the Ratnapura district among the Tamil labourers on the tea and rubber plantations, visiting them in their homes and holding services in their "lines".



(Photo: A. S. Clement)

Rev. E. Sutton Smith and Rev. Colin A. Grant enjoy a meal with other delegates



# The New Baptist Hymn Book

To compile a hymn book for Baptists is no easy task: our churches vary so much in type and outlook. The general verdict is likely to be that the committees responsible for the new *Baptist Hymn Book* have done their work well, and have compiled a book considerably better than the 1935 revision of the *Baptist Church Hymnal*.

The number of hymns remains about the same (777 as compared with 786 in the B.C.H.). But about one-third of the hymns in the former book have been omitted and in their place have been put others. For the most part the omitted hymns are hymns seldom, if ever, used: they will hardly be missed. Some, however, are hymns which do not now express the thought and feeling of worshippers generally—hymns like "Gather us in" and "From Greenlands Icy Mountains" (though "These Things Shall Be" still holds its place).

The new hymns fall into three types (a) good hymns from earlier hymnals restored; (b) modern hymns, some published for the first time in a hymn book; (c) popular "gospel" hymns of the Sankey type, seemingly to balance the modern hymns.

One wonders whether some of this last type are really necessary—the ones which have in them more sentiment than gospel; but no

doubt many will welcome them, and a denominational hymn book must cater for all tastes.

Where the hymn book is deserving of criticism is in the unfortunate editing of some of the hymns. Editing there must sometimes be if a poem is to be adapted for public worship. But a number of the alterations, in my opinion, reduce poetry to dull prose—sometimes robbing the lines of meaning. Could not the editors have consulted someone with poetic skill and insight?

## Considerable Gains in good Hymns

However, the gains in good hymns are so considerable that the minor blemishes in the book will be forgiven. Certainly there is a better selection of hymns suitable for missionary occasions. The section of Christmas carols is very good; and there are more communion hymns to choose from.

Among the new hymns are two by one of our B.M.S. missionaries—Rev. Leslie Moore of Upoto-Pimu.

Of tunes there is a fine range and a wide variety. The best of the old familiar well-loved tunes are there, and the modern, difficult-to-sing ones, too. Two tunes in the modern idiom by Geoffrey Beaumont will be widely welcomed among younger members of our congregations.

In all its editions the book in-

cludes canticles, psalms and selected passages of Scripture suitable for congregational chanting or alternate reading. The Scripture passages will meet a need where more participation by the congregation in worship is welcomed. The whole section enhances the value of the hymn book for use in private devotions.

The classification of the hymns and the arrangement of them are different from those of the former book. But excellent indexes are provided. In binding and typography the improvement is considerable.

The Baptist Hymn Book can be obtained at the Carey Kingsgate Press Limited, 6 Southampton Row, London, W.C.1. Music Staff Edition £1 1s. 0d. Words 13s. 6d. (large) and 9s. 0d. (small).

A.S.C.

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## Congo Church sends out its First Missionary

The Church in the Lingungu area of Congo has ordained its first "missionary" evangelist. He will work in a hitherto unevangelized district among the Mongandu tribe.

Each sector of the church in the area is responsible for raising funds for the support of its own work and also for a contribution towards the support of this "missionary" evangelist.

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## Wanted — Five Thousand Teachers

Nothing less than a 1,000 British teachers a year over the next five years for service in Africa is the aim of the Inter-Church Campaign for the Recruitment of Teachers for Africa.

The requirements are men and women graduate teachers for two- or four-year appointments to serve in secondary schools and training colleges, in mission or stateschools and in both Commonwealth and non-Commonwealth African countries.

The campaign has the full support of all the Free Churches, and the Anglican and Roman Catholic

Church. The B.M.S. has given £100 towards its cost. Other Protestant missionary societies have also given sums of money.

An attractively produced booklet *Come and Teach in Africa*, issued by the Inter-Church Committee for the Recruitment of Teachers for Africa, gives information about the need of teachers in that continent and a teacher's life in various African countries.

This and further information may be obtained from the above Committee, Rooms 117 and 119 Sanctuary Buildings, Great Smith Street, London, S.W.1.

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## This is Our Life

*This is our life* is the general title of a new series of booklets being published by Edinburgh House Press, the aim of which is to give an accurate impression of the life of a missionary today.

The first two in the series, which are well worth reading, have now been issued. They are *This is our life in Madagascar* by Winifred M. White and *This is our life in Swaziland* by Joan Scutt, each priced one shilling.



# Evangelistic Opportunities in East Pakistan

By J. O. WILDE

ON the face of it, Pakistan, a sovereign republic dedicated to the fulfilment of the Moslem way of life, conscious of its great religious heritage, and of the great sacrifice and efforts that made its establishment possible, would seem to be an unlikely place to expect evangelistic opportunities. The reverse is the case. There is an opportunity among Moslems, and an even greater one among Hindus, though both fields call for quite different methods of work.

Christian workers frequently receive Moslem inquirers, who seek them out for instruction and advice. They come as isolated individuals, often well-educated, mature youths or men who have some religious or social problem regarding Islam which they cannot resolve. Their approach is direct and personal, to the particular teacher they seek out, and hardly ever to the Christian church itself.

The private nature of their inquiries underlines two facts: first the rigid discipline of the Moslem community in dealing with any who dare desert the cause of Islam; and, secondly, the unpreparedness, generally speaking, of the Christian Church itself to receive and deal with Moslem inquirers.

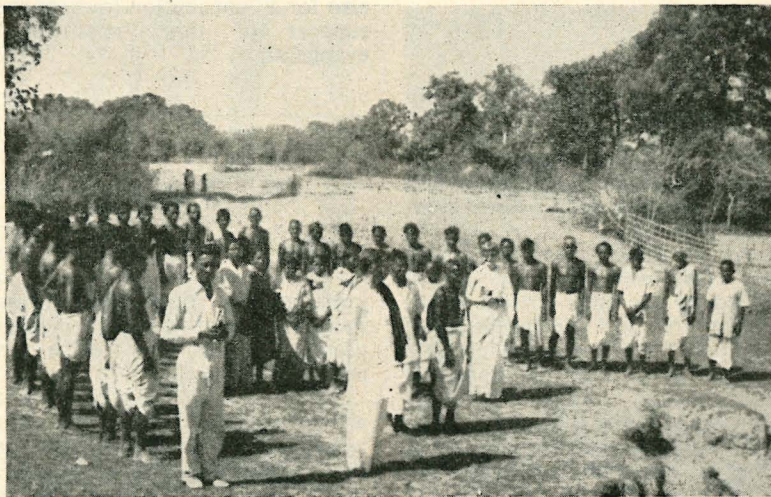
## Christians often frustrated

Economic, social, and historical factors all contribute to this unpreparedness, and Pakistani Christians who want to be used to lead Moslems to Christ are often frustrated by the attitudes and conditions within their own community.

Even the matter of language constitutes a difficulty. The Moslem inquirer will probably expect to engage in discussion with the Christian in English. But only a few East Pakistan Christians have the religious and linguistic equipment to meet him on this

level. If he is a Bengali-speaking Moslem he will use different words for religious terms from the Bengali-speaking Christian. Only those who are converts from an Islam that they have known and studied well, or who have given themselves unsparingly to learn an alien language and religion, can meet the earnest Bengali Moslem inquirer on his own level and in his own speech. There are many Moslems, of course, whose attachment to their faith is only nominal, but they do not, as a group, present a favourable opportunity for evangelism. They are too tightly held in the grip of custom to leave Islam. It is only the man who believes that religion is paramount in life who will have sufficient conviction to break with his old faith and become a Christian. Obviously such a man, when inquiring about Christianity, will not be satisfied with platitudes. Only a Christian who is deeply instructed, and is conversant with the Moslem's needs, can "speak to his condition". Christian workers of this calibre are few in East Pakistan, but courses are held to encourage people to equip themselves for this service. This work deserves our support in prayer.

But the greatest opportunity for Church extension in East Pakistan at present is among Hindus. The Hindu community, though a minority one, once had the leadership of the richest and most influential people in East Bengal, but at political partition most of these migrated to India. The rural Hindu community, bereft of this leadership, and lacking the security it gave, has for long been unsettled and



(Photo: S. M. Le Quesne)

A group of candidates assembling for the baptismal service



frustrated. In spite of official assurances, it cannot forget the communalism of the past two decades. The political structure of Pakistan, too, gives no opportunity for effective expression of its aims and ideals.

### A way out of the difficulties

In face of these frustrations many Hindus in rural areas have thought of Christianity as a way out of their difficulties. There are several encouraging features in this situation. The churches in East Pakistan, being mostly of ex-Hindu stock, do not feel the same embarrassment with Hindu converts as with Moslems. Hindus never approach a Christian mission for instruction, except by decision of the whole village or group, so that contact with one local leader invariably means the possible winning of a large number of converts.

In his desire to convert the Hindu to Christ, the Christian preacher has the private approval of the discerning Moslem, and can be almost certain that there will be no official disapproval of his work. Moslems often say that in evangelizing the Hindu the Christian preacher is giving him a true religion, where formerly he was only an idolater.

Hindus sometimes seek out the Christian preacher of their



(Photo: A. R. Taylor)

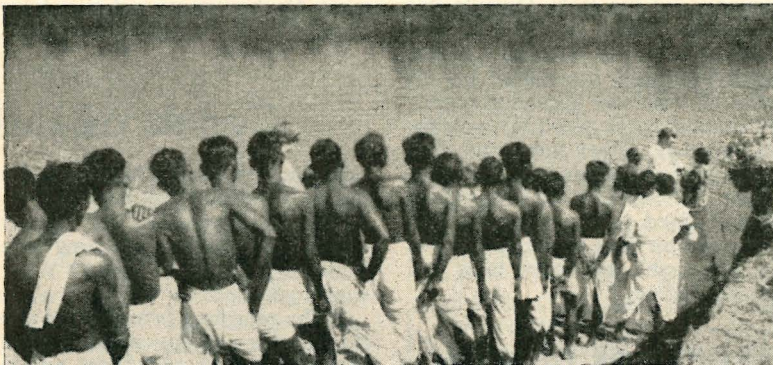
Two houses of Christian families in the Khulna district

own accord. In this case he has a rare opportunity of winning a whole community for Christ. Even if the motives of the inquirers are not the highest, the initial contact can sometimes evoke a real desire for the Christian way. Once the approval of the village to hear Christian preachers has been gained systematic teaching leads the way to conversion, baptism and the founding of new churches.

Even if Hindus do not seek out the Christian preacher for themselves, the experience of several missions has shown that a systematic probing of Hindu

villages hardly ever fails to elicit a favourable response and an opportunity for preaching. It then remains with the local Christian community and its workers to exploit this situation. There is no doubt that, given the people to do this work, missions in East Pakistan could reap a wonderful harvest among Hindus at the present time.

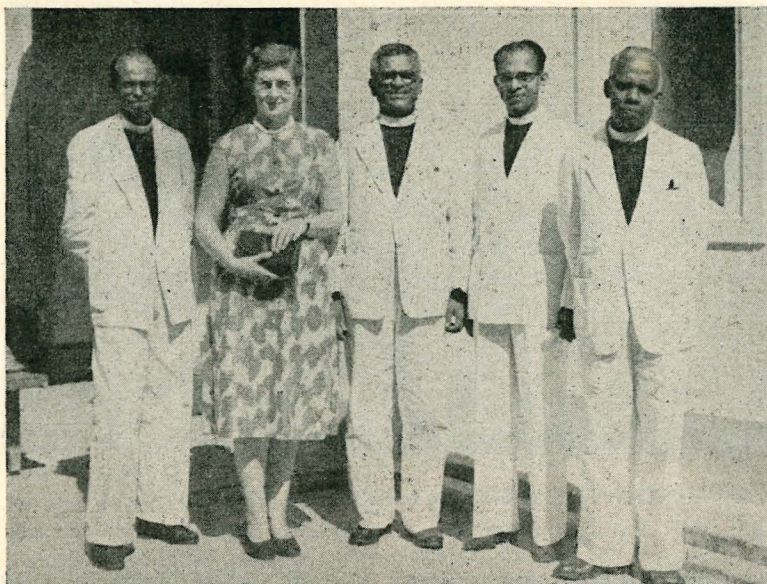
The influx of large numbers of converts never fails to encourage the church, and in group movements of this kind the problems of leadership are very often solved as they arise. God raises up men from among the new converts with the gifts needed to develop the new work at the local level. From the point of view of strategy it seems that the best way to fulfil the Lord's commission as far as our Moslem neighbours are concerned, is to show them how Christianity can transform a dispirited Hindu community into a living part of Christ's Church. One of the regrets of my last term of service was that we had not enough workers to deal adequately with the challenge presented by the Hindu community. Where we did meet it the results were remarkable.



(Photo: S. M. Le Quesne)

Candidates waiting their turn to be baptized





The Officers of the Sri Lanka Baptist Sangamaya (Ceylon Baptist Union). Left to right: Rev. Daniel Weerasinghe, Miss W. G. Turney, Rev. H. S. L. B. Welegedera, Rev. W. Wickramasinghe, Rev. C. M. Elangasekera

## Pakistan's New Marriage Laws

New marriage laws, which came into force in Pakistan last year, have been hailed there as an important advance in promoting women's rights.

The laws, which incorporate recommendations made by a Commission set up in 1955 to examine the problem, are based on a liberal interpretation of the teaching of the Koran.

Under Islamic law, marriage is a civil contract and, theoretically, women have always been guaranteed certain rights. A wife had the right to divorce, to ask for annulment of marriage on grounds of cruelty, incompatibility, etc., to seek judgement against a husband who married a second wife, and to inherit wealth which legally remained her own. In fact, these rights have not benefited Pakistani women for centuries. The system of law had become rigid and archaic and women had long ago ceased to demand its protection.

The new laws do not guarantee any new rights, but they translate the spirit of the Koran into effective

legislation. The main changes are in the provisions concerning polygamy, registration of marriages, divorce, and pensions and inheritance.

Special authorization must henceforth be requested by a husband wishing to contract a second marriage and the rights of the first wife are safeguarded. All marriages must be registered, and registrars are being appointed all over the country for the task. Divorce has been regularized, and a husband must inform the chairman of the local municipal council of his intention to divorce instead of merely pronouncing the word three times, as formerly. Other provisions deal with property rights and the minimum marriage age for girls, which is now fixed at sixteen. Failure to comply with these requirements will be punishable by heavy fines and imprisonment.

Now available:—

### THE DOOR OF FAITH

Official Report of the B.M.S.  
1962

A girl, aged about thirteen, was writhing and muttering in the Mission hostel at Sambalpur, Orissa, India.

Word was sent to the missionary, the Rev. Norman Outlaw, that she had a spirit.

He went to the hostel, where the girl was having to be held to control her violence. After listening to the girl's mutterings, he asked: "Who are you?"

From the girl's lips came the reply: "There are seven of us" and seven names.

Some other missionaries were in Sambalpur at the time. Rev. N. Outlaw called two of them to his aid. They were the Rev. K. Weller, senior missionary in Orissa, and Rev. John Blackmore.

Mr. Weller said to the girl: "Remain still". Nothing happened.

He repeated: "Remain still". Still nothing happened.

Then he said: "In the name of the Lord Jesus Christ, remain still."

Immediately, the girl's writhing and moaning stopped and she was still.

Mr. Weller next said: "I command you in the Name of the Lord Jesus Christ to go out of her."

The three missionaries prayed and, as they did so, the girl relaxed into sleep. Next morning, she was normal.

Before leaving the hostel, Rev. Kenneth Weller told the other girls who had seen the incident: "Do not be afraid. The Lord Jesus is here and He is Lord over all spirits. Go and pray to Him. Thank Him for what He has done and you have nothing to fear at all."

## Convert Baptized

A convert from Hinduism and his two wives were baptized recently in a village of Orissa, India.

The missionary reporting the Baptism asks the question: "What would you do?"

If the man had been told to get rid of one of his wives before baptism, the discarded girl would have been condemned to spend the rest of her life in loneliness and



## Cast Out

During thirty-two years in the country, Mr. Weller had not had first-hand experience of a similar case.

In a village near Balangir, a Hindu woman died suddenly and strangely. Her hands were doubled up. The villagers said a demon had killed her. Three days later, another woman became similarly ill. The villagers sent for help to some Christians living a short distance away.

The Hindu villagers said: "This is the same demon which killed the first woman. The second woman will certainly die. Why should we worship the demons if they are going to eat us up?"

An aged Christian man went to the sick woman and prayed for her, but her pain persisted.

He put a Bible on her head and prayed again. Nothing happened.

Then he started, in desperation, to beat the woman's head with the Bible to try to drive out the demon. Still, he had no success.

So, he sent for a pastor who lived two miles away. The pastor realized the case was one of sickness and not possession. He prayed for the woman and told the Hindu villagers: "Whatever kind of spirit there may have been is not there now". He gave the woman some medicine and she recovered.

The villagers asked the pastor to visit them the next day. He went and watched them throw away their images and erase pictures from their walls.

This done, the villagers asked the pastor to give them instruction in the Christian Faith.

## with Two Wives

shame. She would probably have remained in Hinduism and yet been rejected by her community. No other man would have married her.

The Church in Orissa allows a convert to keep his two wives if he married them before he became a Christian. Of course, if a Christian man marries a second wife, he is put out of the fellowship of the Church immediately.



A scene at the E.P.I. (College for Pastors and Teachers), Kimpese

## Youth Movement makes Headway in Congo Republic

Jeunipro is the name of a united Protestant youth movement which is making headway in the Republic of Congo. It has eight kinds of activity:

1. Bible study, which is in great demand among the young people of the country;
2. Memorizing of Scripture;
3. Practising the Christian life;
4. Hymns, folk songs and dances;
5. Camp crafts;
6. Communications and organization (on something like the Scouts' patrol system);
7. First Aid and English conversation; and
8. Sports and games.

The movement is recognized by the Government and has a uniform which is:

*Girls:* White blouse and navy blue skirt; and

*Boys:* White shirt, navy blue shorts and navy-and-white neckerchief.

There is a Jeunipro group at the Nyanza Church in Léopoldville. It meets twice a week.

The sessions usually begin with

Bible study, visual aids being used. Prayer and hymn singing follow. Then some time is spent playing indoor games or learning Jeunipro rules and objects. Finally, the group goes outside for dancing and games in the African style.

Lack of money is the main problem of the organizers. One missionary tells of a big rally in which many youth movements took part. The poverty of the Jeunipro groups was in striking contrast to some of the others. Thus, the Kimbanguist (a sect which regards the late Simon Kimbangu as divine) groups were in immaculate green and white uniforms and had a splendid brass band. Some of the Jeunipro youngsters had only a neckerchief.

Jeunipro has now a camping site near Léopoldville. A cabin has been built with professional help. The camp is on a hill and a machine for pumping water has been given to the movement by an American missionary.

Motto of Jeunipro is *Christ est notre vie* (Christ is our life).



# Reflections on New Delhi

By A. S. CLEMENT

## 2. The Unity of the Church

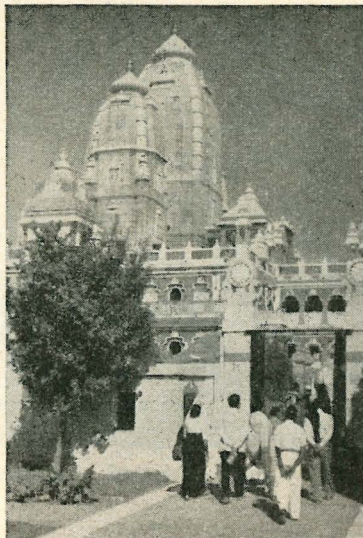
**W**HAT progress was made at New Delhi towards Church Unity? This is a question frequently asked but not at all easy to answer. Paradoxically, the member Churches became more aware of their essential unity in Christ and at the same time understood more clearly how important were the issues which divided them.

Statements issued by several of the Orthodox Churches affirmed that for them there was no problem of unity. They had maintained unbroken from apostolic times the essential unity of the Church. Their spokesmen argued that the method of trying to reach agreement on statements of doctrine was not effective. Unity would be achieved as the Churches came witnessing and serving together into the main stream of the life of the one Church.

### The truer interpretation

What exactly was meant was not clear. Some interpreted it to mean that the Orthodox Churches expected all other Churches to join with them and accept their traditions. Others thought that it meant that the Orthodox Churches were willing to witness and serve in fellowship with other Churches, believing that while arguments on doctrine might divide, common service might well unite. I think myself that the latter was the truer interpretation.

It is more than probable that when it was originally planned that the Third Assembly should be held in Asia and in Ceylon, it was hoped that at the same time the new united Church of Lanka would be inaugurated. But there has not been the expected pro-



(Photo: A. S. Clement)

The gateway to the Laxmi Narain Temple, New Delhi

gress towards Church union in Ceylon, the present plan being held up because the Methodists are by no means united in their support of it. When it was found inadvisable, for political reasons, to meet in Ceylon, and the venue was changed to New Delhi, again it was probably hoped that the Assembly would coincide with the time of the inauguration of the new United Church of North India and Pakistan. But here again there is no progress to report.

Moreover, at New Delhi, there were those who were speaking of disillusionment in South India because there was not the sharing of resources that had been hoped for in the new united Church of South India, nor the breaking down of all barriers.

The officers of the World Council of Churches invited those in India who were con-

cerned in the discussing of plans for Church Union to come to Delhi for a meeting after the Assembly closed. But the bringing about of Church union is not strictly the business of the World Council.

The theme of "Unity" was first introduced by Prof. Joseph Settler of the U.S.A. Contrary to general expectation, he did not speak of Church Unity so much as of the unity that is in Christ. His address was really an exposition, in theological terms, of Colossians 1:15-20. He pleaded for a Christology adequate to do justice to the New Testament conception of the "fullness" of Christ in whom all things in the universe would find their unity.

A plenary session was devoted to three major addresses on the theme of Unity. Prof. Nikos



(Photo: A. S. Clement)

The idol of Krishna in the Laxmi Narain Temple



Nissiotis of Athens explained the position of the Greek Orthodox Church; Rev. Philip Potter of the Methodist Missionary Society, with all the impatience of youth, pleaded for progress particularly with intercommunion; Dr. A. M. Ramsey, Archbishop of Canterbury, gave an admirable brief exposition of the High Priestly prayer of John 17. The gist of his argument was that our Lord was praying that His Church might have not unity alone, but also holiness and truth. The Church gravely erred when it made one of these, and not all three together, its aim.

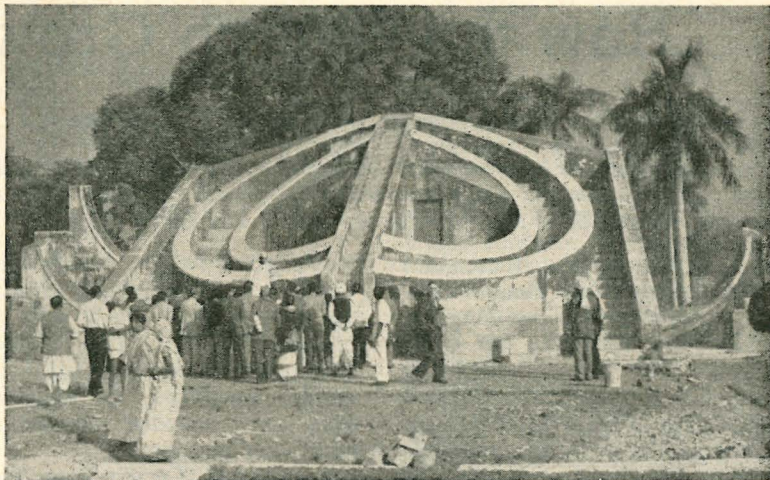
### The Statement on Unity

The Statement on Unity which is published for the study of the member churches begins with this description:

"We believe that the unity which is both God's will and his gift to his Church is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Saviour are brought by the Holy Spirit into *one* fully committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls his people.

"It is for such unity that we believe we must pray and work."

The first part of the Statement is a phrase by phrase commentary on this description of unity. In it the churches are urged to study together the



(Photo: A. S. Clement)

A gigantic instrument for telling the time from the sun in the Jantar Mantar, New Delhi

meaning of baptism and the Commission on Faith and Order is requested to continue to study the problem of intercommunion.

The second part discusses the implications of the description of unity for the life of the churches locally, for Churches and denominations, and for the Churches when meeting in ecumenical fellowship. One practical suggestion is that opportunities should be sought and used locally for common worship, Bible study groups, prayer calls, joint visitation and common witness.

### The functions and limits of the W.C.C.

Of the proper functions and limits of the World Council in regard to unity it is declared:

"Our deepest responsibility in the Ecumenical movement is faithful prayer for the unity of Christ's Church as and when he wills it. Faith and Order has long sought to encourage such prayer as it is focused in the Week of Prayer for Christian Unity. We give thanks to God that recent years have witnessed a steadily widening observance of this

Week throughout the world. But there is also need to think more deeply about the nature of the unity we pray, including the part which the Ecumenical movement itself can play in developing a common understanding."

The whole statement is deserving of careful and prayerful study in our churches. That it may be so studied is the purpose of its being published.

### Ter-Jubilee Sunday

On Sunday, 24 June, the churches are asked to celebrate the 150th Anniversary of the Baptist Union of Great Britain and Ireland.

It was on Thursday, 24 June, 1812, at eight o'clock in the morning that a company of ministers meeting in London under the chairmanship of John Rippon resolved to form a General Union of Particular Baptists. To this event the present Baptist Union traces its origin.

For the celebrations a "Suggested Order of Service" has been published. Copies can be obtained from the Baptist Church House, 4 Southampton Row, London, W.C.1.



# How the Church Grows in Brazil

(continued)

By D. G. WINTER

*Last month, as he wrote about the building of a new church by a Brazilian Baptist, Cecilio, Mr. Winter also told of the factors which have led to the growth of Paraná State and the expansion of Protestantism in Brazil. This month he tells how the new church was finally erected.*

**I**T is factors like these that have made North Paraná. New villages, destined to become great cities, are springing up overnight. New roads are being forged to link them, roads which according to the weather present the traveller with an inevitable choice between an inferno of blinding red dust or a treacherous sea of mud, but which one day will be transformed into metalled highways, facilitating the flow of "green-gold", the coffee on which the prosperity of Paraná, and to a great extent of Brazil, is being built. Londrina, coffee-capital of North Paraná, was a group of shacks only twenty-five years ago. Today it has well over 100,000 inhabitants, and ranks among the finest of Brazil's modern cities. While no one can predict such mushroom growth for Carajá, 200 miles to the S.W., its development is a certainty.

Conscious of making a small but significant contribution to this development, the group set to work. While some of them were marking out the position on the site and sinking the short logs which served as foundations, two of us went to the nearby saw-mill which according to a previous agreement should have delivered the timber beams and planks at the site.

There we encountered our first snag. Another customer had come along in a hurry for timber, and rather than lose his custom, the saw-mill owner had let him have ours. But no matter, he could let us have the beams for the framework the very next day, and the planks for the walls

would soon follow. Meanwhile Cecilio's boys had been sawing up a large tree which was to provide the roof. Tiles would have been too expensive for their slender resources, so wooden slats were decided on as a temporary measure.

I followed Cecilio into the jungle as he hacked away the undergrowth with his machete, searching for a suitable tree—"Not this one, too narrow"—"That wood is too hard to split easily"—"That one would have too uneven a grain—look at the way its branches spread out at the top."

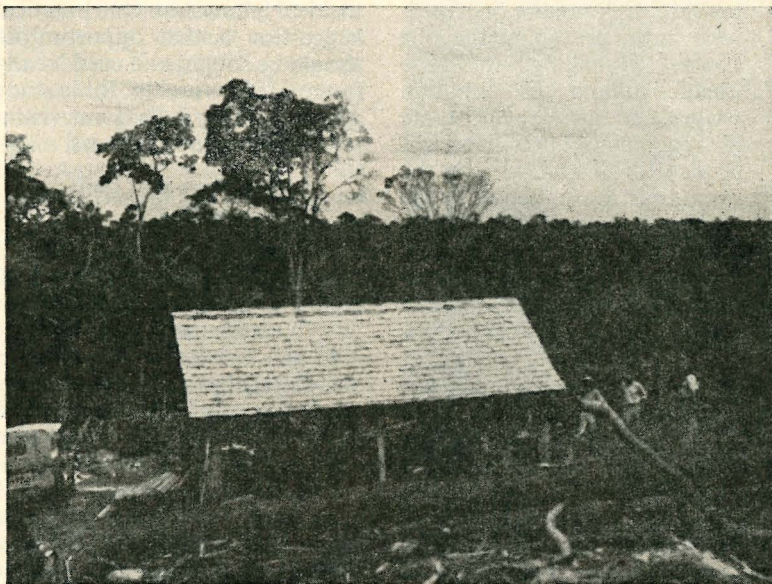
We had not gone more than twenty yards when he exclaimed: "Ah, the very thing! Enough tiles in that one tree for nearly the

whole roof—right on our doorstep!"

It soon came crashing down, and while it was being sawn into lengths, two of them set about splitting off the slats. One held the *facão*, a heavy-bladed knife which was placed against the up-ended log, while the other man, with a club he had just fashioned from a branch, gave the blunt-edge of the knife a positioning tap, followed by a hefty blow. At each blow his companion would lever the knife handle and lo! with a resounding crack, off came another "National tile", as he called it. In less than two days, four men produced the 1,400 slats we needed.

Meanwhile Sebastião had been

(continued on page 78)



Cecilio's hut being completed

(Photo: D. G. Winter)



# Imprisoned for the Faith in Nepal

Two leaders of the infant church in Nepal are bearing the brunt of the government's present severe treatment of Christian converts.

One Nepali pastor has been sentenced to six years' imprisonment for having given instruction and baptism to Nepali believers. Another preacher from Pokara, Nepal, at present serving in India, has received the same sentence *in absentia*.

At the end of last year a group of Nepali Christians were released from prison after they had been

held there for almost a year awaiting trial.

They had been charged under an ancient law which forbids a person to change his religion.

The religions of this isolated mountain kingdom are Hinduism and Buddhism.

Christian missionary work in Nepal was begun only ten years ago as a united effort of a number of churches and missionary bodies. The B.M.S. has been invited to send a missionary nurse to serve in Nepal.

## People kept in the Dark

The majority of the people in Portugal still do not know the truth about happenings in Angola.

"Their Government does not want them to know," said a young woman who has had to return to England from Portugal where she was doing language study.

"You in England," she said, "heard of the atrocities committed by the Portuguese against the Africans in Angola. We in Portugal heard only of the 'heroic action' of the Portuguese soldiers in putting down the terrorists and restoring law and order.

"I did not know what had really happened until I saw an English

newspaper and heard the testimonies of missionaries who had been in Angola.

"The Portuguese have been called many hard names recently, but please remember that it is the government that has been responsible and the ordinary people have no say in things."

Referring to life in Portugal, she spoke of "the tension of a country at war, secret police watching and listening and feared by all, the sudden imprisonments and the suspicion."

She also told of the "true Christian people who opened their homes to me and were real friends."

## Theological College for Ceylon

The Ceylon Baptist Union is co-operating with the Anglican Church of Ceylon and the Methodist Church in the establishment of a Theological College in which instruction will be in Sinhalese.

Near to the university area at Perideniya is a Methodist hostel no longer in use which can be adapted for the purpose. The cost of adapting the buildings and other capital charges will be met by the Theological Education Fund of the World Council of Churches.

The cost of maintaining the College will fall on the three churches involved.

## Vividly Written Snapshots

"A biography is out of the question, and we have to be content with a series of snapshots," states the Preface of *Christy Davies* by J. Williams Hughes (Carey Kingsgate Press Ltd., 3s. 6d.).

This brief memoir of one who was a B.M.S. missionary in Congo and then Welsh Representative of the Society does indeed give an intriguing selection of vividly written "snapshots" and makes interesting reading.

It will be welcomed especially by those who knew Mr. Christy Davies, his infectious good humour and his friendliness.

## A Mine of Information

Ministers, organists, and choir-masters will wish to possess a copy of the Baptist Hymn Book Companion, edited by Dr. Hugh Martin. It contains five introductory essays of great interest and usefulness. Hugh Martin writes on "The making of the Baptist Hymn Book", J. Ithel Jones on "Hymnody in the Christian Church", E. A. Payne on "Baptists and their Hymns", S. F. Winward on "How to make the Best Use of the Hymn Book", and A. Ewart Rusbridge on "Congregational Singing".

The main body of the Companion contains notes on every hymn and tune in the Hymn Book, the notes on hymns, authors and translators compiled by Hugh Martin, and the notes on tunes and composers by Eric P. Sharpe. There are excellent indexes.

Here then is a mine of information, a reference book which many who love hymns and hymn singing will be glad to have at their side.

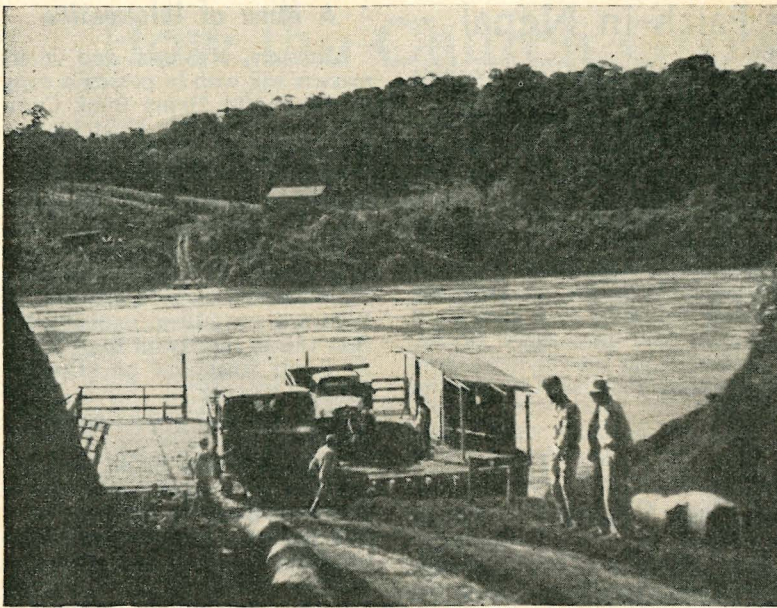
## Baptists and 1662

On 24 August will be commemorated the 300th anniversary of the Great Ejection. It was on St. Bartholomew's Day 1662 that about 1,800 ministers were deprived of their livings in the re-established Church of England and then subjected, together with all Dissenters, to the provisions of the Clarendon Code.

How did all this affect Baptists? A new booklet published by the Carey Kingsgate Press, entitled *Baptists and 1662*, answers this question. It contains an essay by Dr. Ernest A. Payne on the ejected Baptist ministers and those ejected ministers who later became Baptists, and an essay by Rev. Norman S. Moon, Senior Tutor-Librarian of Bristol College, on the effect of the Clarendon Code on the thought and development of British Baptists.

Ministers, leaders, and teachers will be glad to read this booklet before the main commemorations, at the City Temple in August and the Royal Albert Hall in October, take place.





(Photo: D. G. Winter)

Crossing the River Piquiri in Brazil

## How the Church Grows in Brazil *(continued from page 76)*

working like a Trojan to get the structure finished, but still no sign of the planks for floor and walls. We returned to the saw-mill to find them tantalizingly near completion—but the mill idle owing to technical trouble. The part causing the hold-up was being sent by jeep to Cascavel fifty miles away to be rectified. This was already Thursday. We waited anxiously for news. Late that afternoon the jeep arrived with the news that the part would not be ready till Monday. The mill would remain idle.

It was difficult to conceal impatience. No one could be blamed for technical trouble, but the timber should have been delivered days before this occurred. Cecilio, however, constructive as ever, and without a trace of annoyance, said:

"I think I've seen some narrower planks lying about in the timber-yard. If you'll let us have those, even if it means more

work and more nails, we can get on with the job."

A little Portuguese who stood by observing the scene, suddenly grinned: "Cecilio's a good fellow," he chuckled, "if he'd had a bit more education he'd have been a lawyer!"

It was a spontaneous tribute, not the first I had heard, to his patience and tact in trying circumstances.

Early next morning the whole group just about ransacked the timber-yard, dragging out planks from the most unlikely places and piling them on the truck. There was just enough to finish the job. On the Sunday, the chapel was dedicated in a spirit of thanksgiving and gratitude to God.

So there, in Carajá, is the Baptist chapel, where Cecilio leads the Sunday school every week. It is the only place of worship there so far, although doubtless the priest will soon

have a Roman Catholic church up. Numerically, the latter will receive greater support, for 97 per cent of the Brazilian population are Roman Catholic, nominally at least. But our Lord's parables, of the Patient Farmer, the Leaven, and the Mustard Seed, teach us to look not at the smallness of the beginning, nor the appearances, but at the inexorable growth and sure triumph of the Kingdom.

And just as the soil of the Piquiri Valley is among the most fertile in the world, so also the good seed of the Gospel, faithfully sown, finds good ground in men's hearts in Paraná. Cecilio's informed teaching week by week, the very occasional visit that Brunton Scott can spare from his vast "parish" and overloaded itinerary, these things are not lost on the people of Carajá. Nor is the steady witness of Cecilio's way of life. In a region where history has been one of land-disputes, violence and bloodshed, he has put up a sign at the entrance to his farm. His full name is Cecilio Paulino de Oliveira, so he has called his small-holding "Chacara Oliveira", which means "Olive-Tree Farm". And below is a text: Zechariah 4:1-6. It is the text about the olive trees, and the final words are these: "Not by might, nor by power, but by my Spirit, saith the Lord."

## **Eighteenth Century Baptist Pastor**

*Farthing Rushlight* by L. G. Champion (Carey Kingsgate Press Ltd., 7s. 6d.) is the biography of Andrew Gifford, who lived from 1700 to 1784 and was pastor of the Baptist Church in Eagle Street, London (the site of the present Baptist Church House).

Considerable research has gone into the making of this book which throws light on the life of a Baptist pastor and people in the eighteenth century.



## BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

The Baptist churches in Congo are now fully autonomous and the direction of affairs is largely in the hands of Congolese Christians. At each of the stations listed on the Prayer Calendar this month African pastors are in charge.

The change over from mission to church control has not been accomplished without difficulty but on the whole happy relations between churches and missionaries have been maintained. Such a change calls for considerable patience and the exercise of Christian love on the part of those involved and prayer is asked for all those who are in positions of responsibility, both Congolese and missionaries.

The Lower Congo region has settled down far more quickly than many feared after the troubles at the time of Independence. Angola refugees have been welcomed into existing churches, and Kibentele, which now has a church membership of some 6,500, including refugees, is one of the centres for work among them. Numerous new school classrooms are being erected in the areas where they have settled.

Bolobo, whose mission hospital serves some 50,000 people in the surrounding area and therefore is always overcrowded, has been passing through a difficult period in its church life. Tribal differences have affected its witness.

At Ntondo, too, the church has passed through a difficult period, but a greater spirit of unity now prevails. The hospital and school were seriously damaged by a recent hurricane.

The Upoto-Pimu area has had the benefit of settled conditions and while there is a considerable pressure of work in the hospital, church life is healthy and flourishing.

## ACKNOWLEDGEMENTS

(To 14th March, 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

**General Fund:** F. Wilkinson, £20; Anon., £5; G.McF., 19s.; "In the name above every name: the precious name of Jesus", Angola Relief, £2 10s.; Anon., Down Ampney, £5; Anon., Angola Relief, 10s.; Anon., Angola Relief, 5s.; "In loving memory of Rev. C. H. Williams, A.T.S.", B. Cook,

£5; R. Tyler, £2; "A Thank-offering to God and in loving memory of my dear father", J.S., £5 5s.; "In Memory", £1; "In memory of H.A.L.", £3 3s.; Anon., £5; J.E.C., £2; Anon., £1; Anon., £20; H.H., Congo Famine Relief, £1.

**Medical Fund:** Annie Moss, Yakusu, £10; "In memory of Miss N. Osborne", £1; Leper Work, 2s. 6d.

**Gift Week:** S. Gronow, £1.

### Legacies

The following legacies have been gratefully received in recent months:

#### February

								£	s.	d.
16	Mrs. L. E. Wood ...	...	...	...	...	...	...	50	0	0
16	Miss M. Bushill ...	...	...	...	...	...	...	100	0	0
16	Mrs. W. B. Owen ...	...	...	...	...	...	...	19	12	6
19	Miss C. E. Walshe ...	...	...	...	...	...	...	50	0	0
22	Miss D. K. Wells (Medical) ...	...	...	...	...	...	...	250	0	0
22	Mrs. N. E. Ponton (Medical) ...	...	...	...	...	...	...	200	0	0
26	Miss G. E. Mills (Medical) ...	...	...	...	...	...	...	10	0	0

#### March

12	Mrs. J. G. Edwards (Medical) ...	...	...	...	...	...	...	25	0	0
13	Mrs. J. V. Ayres (Medical) ...	...	...	...	...	...	...	1,614	10	8
14	Mrs. S. A. Thompson (£60 Gen., £15 Wom., £25 Med., £10 Trans.) ...	...	...	...	...	...	...	110	0	0

## MISSIONARY RECORD

### Departures

- 2 March. Mrs. G. I. Pitkethly and son for work among Angola refugees in Congo Republic.
- 14 March. Mrs. W. D. Grenfell, Miss V. Harrison, Miss E. N. Gill, and Miss P. Gilbert for work among Angola refugees in Congo Republic.

### Arrivals

- 26 February. Mr. and Mrs. B. G. Ellis, from Calcutta.
- 7 March. Miss J. Summers from Palwal, and Mrs. E. L. Wenger from Serampore.

### Marriage

- 10 February. At Worthing, Mr. E. G. Merricks and Miss W. D. Cuff (formerly of Angola).

## THE BAPTIST TIMES

### A Note from the Editor

With the help of the secretaries and the editorial staff of the B.M.S., *The Baptist Times* is able to give frequent and up-to-date missionary news and to publish official announcements by the Society.

All Baptists should read their own paper.

### THE BAPTIST TIMES

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# 1662 — 1962

It was in August 1662 that large numbers of ministers of the Church of England were compelled, in obedience to conscience, to give up their livings. Many people in the Baptist, Congregational and Presbyterian Churches are arranging commemorative services. To understand better the implications of the Act of Uniformity of 1662 and the Great Ejectment, the following publications have been produced for this year of commemoration.

## **BAPTISTS AND 1662**

E. A. PAYNE and NORMAN S. MOON

3/6 (postage 4d.)

## **ROOTED IN FAITH**

F. G. HEALEY

9/6 (postage 7d.)

Three Centuries of Nonconformity.

## **HERITAGE BIOGRAPHIES**

Short biographies of outstanding Nonconformists from the history of 300 years, of special interest to Baptists.

JOHN BUNYAN  
WILLIAM CAREY  
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ROBERT HALL  
BENJAMIN KEACH  
VAVASOR POWELL  
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G. J. M. Pearce  
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2/- each (postage 2½d.)

## **THE CAREY KINGSGATE PRESS LTD.**

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JUNE 1962

Baptist Theological  
Educational Trust  
PRICE SIXPENCE

# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



A woman treading out rice at Barisal, East Pakistan

(Photo: A. S. Clement)



# The Door of Faith

"THERE is a vast field before us for which more coolies are required for sowing and harvesting the crops which are expected to ripen shortly" is a quaint but striking quotation embodied in *The Door of Faith*, the new B.M.S. Annual Report. While this quotation refers particularly to the situation in Orissa, where great blessing is being experienced, it could well be taken to summarize the message of the Report. More "coolies" are required in every B.M.S. field and more resources to make their labours possible.

"The year 1961," declares *The Door of Faith*, "will for ever be remembered as Angola year." Many will turn first to the section of the Report relating to that country and few will read without once more being moved by the stark tragedy of last year when "at least 20,000 Africans were killed, many wholly innocent of any crime." Is "martyrdom", a word not used in this account, too strong a term to describe the fate of Eduardo Bedi, "a man of vast cheerfulness and saintly character" and others from Quibocolo and northern Angola?

## Mission Stations Evacuated

The Report describes how under pressure one mission station after another in Angola was evacuated and how under the leading of God's spirit missionaries began relief work among the thousands of refugees in Lower Congo.

We are also told briefly of the confused political situation in the Congo Republic, where over eighty B.M.S. missionaries are continuing to serve with quiet heroism. In the midst of outward chaos the Church in Congo

is growing both in its maturity and numbers. The Church in each region has now been formed into autonomous bodies for the direction of the work, and it is to these bodies that our missionaries are now accredited.

The new secondary schools have begun and are starting their task of further training for Congolese youth under difficulties. The large co-operative missionary enterprises at Kimpese have also continued their good work. There has been increasing pressure on our already hard-pressed mission hospitals and the strain on the staff must have at times been almost beyond endurance.

## A Year of Steady Progress

Our South Asia fields have not suffered the political upheavals of Congo and Angola, and it has been a year of steady progress for the churches. In Ceylon there have been difficulties related to the political situation and the Baptist churches, in common with those of other denominations, have had to re-think their evangelistic policy as the Government has taken over schools.

From the section of *The Door of Faith* on India it is clear that for a number of our missionaries, particularly those in the Baptist Union of North India and the Bengal Baptist Union areas, this has again been a year of "slogging" with few results, and little apparent reward for their labours. From the West Utkal area and the Kond Hills of Orissa has come a very different picture. There are now 113 churches in the Kond Hills and there have been 1,024 baptisms during the year. The West Utkal Union now has 145

member churches, with a church membership of 6,021. From the South Mizo District too comes the story of continued advance—this time through the missionary work of the Mizos among other tribes.

Reading the India section of the Report one cannot but be amazed at the amount of educational work undertaken by the B.M.S. This includes High Schools in North India, a new Stewart School in Bhubaneswar, the state capital of Orissa, small primary schools and a share in Serampore College.

As in North India so in East Pakistan this has been a year of hard work with few apparent results.

*The Door of Faith* also contains brief sections on Jamaica and Trinidad and a slightly longer section on Brazil. This latter gives further evidence of the advance of the Gospel in that land. New churches are being formed and "are pleading for pastoral leadership. Whether they will get it or not depends partly on the reinforcements the Society sends."

## On the "Home Front"

The Report also pays tribute to seven missionaries who have retired in the course of the year and includes a section on "The Home Front". This contains information on the action of the B.M.S. relating to Angola, a record of the Carey Bicentenary Year and matters relating to the other home activities of the Society.

Illustrated copies of *The Door of Faith* (price 1s.) may be obtained from The Home Department, B.M.S., 93 Gloucester Place, London, W.1.

G. P. R. PROSSER



# Refugees in Bengal

By A. S. CLEMENT

**C**ALCUTTA is a shockingly overcrowded city with thousands of people living in appalling poverty, some sleeping on the pavements at night in the few rags which are their only possessions, others squatting in the Sealdah station where they arrived as refugees several years ago, others living in huts roughly constructed by themselves from fragments of matchboard and other refuse collected in the station goods yard and elsewhere.

Indeed, it is estimated that around Calcutta there are 3,200,000 people who are classed as Displaced Persons. The Government of West Bengal is striving its best to cope with this enormous problem. It has been responsible for establishing some 600 Refugee Colonies. It makes grants to refugees to enable them to build houses for themselves. But alas! so many of the refugees are heavily in debt before the grant is received that the whole of it is absorbed in meeting the demand of their creditors. So in the streets or in the station they have to stay.

## Desolate and Depressing

What are conditions like in the Refugee Colonies? Here is a description by an experienced observer of a typical colony of 252 families: "A more desolate and depressing spot would be hard to imagine. The people are living in what we would have to describe as sub-human conditions. There is no sanitation. The seemingly hundreds of children attend a school that was blown down in a cyclone last year and is now hastily propped up with bamboos and loose corrugated iron sheets. The children's playground is virtually under water for half the year. The place

has been declared a 'cholera-epidemic area'. There is sickness in almost every one of the 252 homes. There are no maternity facilities in the area."

## Bitterness and Despair

The people living in these colonies had to flee for their lives from East Pakistan some twelve years ago. Many of them are very bitter in spirit and are almost in despair. The same observer quoted above writes: "The other day I watched a woman about 40 years of age wandering vacantly and aimlessly from door to door begging food from her neighbours. Twelve years ago, they told me, she had watched her husband literally cut to pieces before her eyes and she was molested and thrown away for dead."

Under the auspices of the World Council of Churches and the Church World Service the National Christian Council of India has set up a Bengal Refugee Service. Its offices are in part of the buildings of the B.M.S. headquarters in Cal-

cutta. Rev. Peter N. Ewing, an Australian Baptist, is in charge of work in the colonies, assisted by Miss B. Nordby and Mr. P. C. Joseph. Since November Mr. A. G. Bennett, formerly hospital manager at Udayagiri, and his wife, Dr. Joan Bennett, have also been serving, the latter as a medical officer.

When in Calcutta last December I was able one morning to accompany Dr. Bennett to the colony at Thirta Bharati, fourteen miles out of the city in the direction of Barrackpore. I saw her at work visiting homes, distributing medicines, inoculating children, supervising the distributing of dried milk.

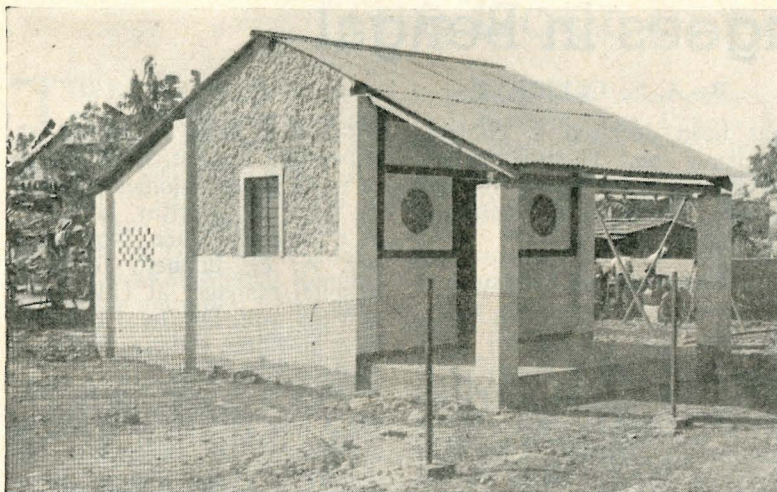
The amount of work the Bengal Refugee Service can do is, of course, strictly limited. The service aims to show what can be done; to pioneer methods and set standards. In this colony it has built a model house to show the refugees what can be erected with the amount of money granted by the Government for that purpose. It is aiding the erection of a factory for hand-



(Photo: A. S. Clement)

Powdered milk being distributed at a Bengal Refugee Colony





(Photo: A. S. Clement)

A model house at Thirta Bharati near Calcutta, built to demonstrate to refugees what can be done with the standard government house allowance. The house has a veranda, living (and sleeping) room, kitchen and bathroom

loom weavers to provide much needed employment. In another colony it is building a factory for the manufacture of glass ampoules. These factories will be organized as co-operatives, the Refugee Service holding shares equivalent to the amount it has expended on the buildings and provided as working capital.

### Work and Education

The choice of industry for a particular colony is decided in consultation with a committee of the members of the community.

It is not the policy of the service to provide schools and pay teachers, but rather to help in ensuring that Government grants are forthcoming for education. It is, however, providing sporting and library facilities for children and, in certain cases, community halls.

Here, then, is a fine project undertaken by the churches together in which the B.M.S. is playing a part.

In the light of the total need of Calcutta alone it is very small. What more can be done?

When Miss Morfydd Edwards

was greeted by the General Committee in April on her retirement she spoke on this question. She had been impressed by what Roman Catholics were doing in Calcutta among the poor and the mentally deranged. The Protestant churches seemed to have become self-centred, concerned only with their own people. Cannot we do more, she asked, to show our God is a God who loves and cares?

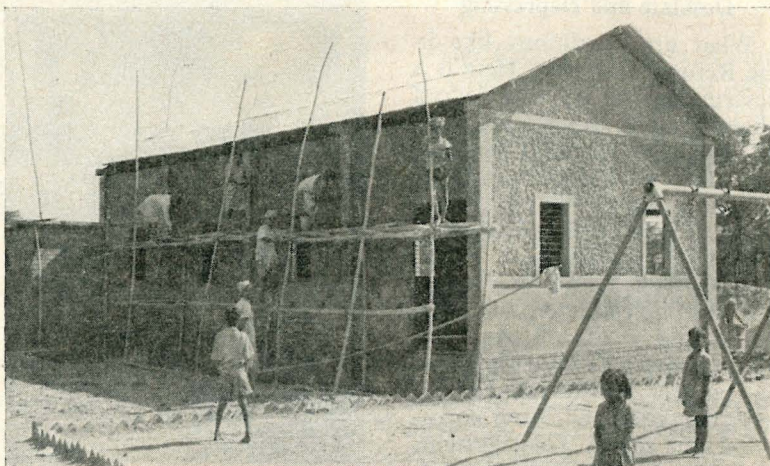
## Conference for Christian Guiders of Many Nations

The Girl Guides' Association is holding an Interdenominational Conference for Guiders at the Methodist Guild Guest House, Whitby, Yorkshire, from 9-11 of November. The purpose of this Conference will be to study some aspects of the ecumenical movement of today.

The Reverend Kenneth Slack, M.B.E., General Secretary of the British Council of Churches, and Miss Christian Howard, Secretary of the York Diocesan Board of Women's Work and a member of the Church Assembly, have agreed to be at the Conference to give the talks, lead the discussions and Bible study. It is hoped also that some Guiders from foreign countries will be there as guests.

Any Guider who is interested will be very welcome at this Conference and it is hoped that early applications will be made as places are limited. Please write to the Secretary of the Religious Panel, Girl Guides' Association, 17-19 Buckingham Palace Road, London, S.W.1 and ask for an application form and for further particulars. Grant aid to help with fees will be available if required.

It is hoped that Baptist Guiders will support the Conference and take part in its proceedings.



(Photo: A. S. Clement)

A workshop for hand-loom weavers in course of erection at Thirta Bharati



# They go to Church on Horseback

Fifteen horses tied up outside the church was one of the surprises for a new missionary to Brazil.

Rev. Roy and Mrs. Deller have begun their work there. Soon after they arrived, Mr. Deller went on a tour of pioneering settlements around Cianorte with Rev. Derek Winter. Here are extracts from Mr. Deller's diary of the trip.

*Sunday.* After travelling some 45 miles over rutted, dusty and narrow roads, called at a congregation at Canaa, one of the smaller towns, where most of the men came on horseback. There were about 15 horses tethered outside the church.

Later, we called at a group of houses (shacks) which were the homes of the workers on a very large coffee plantation. A Sunday school was being conducted by a worker from a nearby airport.

A further 40 miles or so passed under the wheels of the jeep. We reached the town of Goio Ere where the work began in 1958. Derek preached to a congregation of about 80 people.

*Monday.* Visited my first sitho (pronounced "seat you"), a small-holding where coffee, millet, etc., are grown and where the owner usually has a few chickens, pigs and other livestock. Went with the owner, who is a believer, to inquire about the cost of carrying wood off his land to be sawn into planks to build a church in the nearby town. In this town, we went into a coffee bar for a drink. I was somewhat surprised to see a cowboy, complete with revolver, standing at the bar, his horse tethered to the rail outside.

We held a meeting in this town,

which is called Carija, on the veranda of the hotel, a wooden building with about eight small rooms. Derek used a film strip and projector, run on two car batteries. About 50 people came from the sithos and farms.

*Tuesday.* Retraced our steps to the town of Formosa where we had arranged to meet Brunton (Rev. Andrew Brunton Scott, another missionary). Were held up as, taking a short cut through the forest, we had to clear the road of burning tree trunks which had fallen across from a sitho which was being cleared ready for planting.

Brunton preached at a birthday meeting in the home of the father of one of the local believers. About 30 of the family and friends were present, most of them not Christians.

Held another meeting in the home of the believer already mentioned after having seen the site for the church in the town centre. Derek preached.

*Wednesday.* Set off on an 80-mile journey along a new forest road. The road was easily the worst along which we travelled and the journey took about six hours. We arrived in Umuarama. After a meal, Derek and I set off on the 65-mile last leg to Cianorte. We were off the forest roads now and on the main Umuarama-Cianorte road, but, in spite of this, the journey took two and a half hours for the road is still earth, mud and soft sand alternately. We arrived at the Mission House in Cianorte. I was tired, but very glad to have had such an experience so soon after arriving in Brazil.

# What a Change Up There!

—says Field Secretary

Just before the Rev. Harold Casebow said farewell to Congo, where he has been Field Secretary for the B.M.S., he had one particularly cheering experience. It was a tour of the Stanleyville province.

"What a change up there!" he said when he returned to Léopoldville to hand over his work at the Secretariat to the Rev. Fred Drake.

When he reached Stanleyville airport on this occasion, he was not treated officiously by armed soldiers. There were no shouts of "Go home, white man!"

Instead, he was greeted on the tarmac by the pastor and leaders of the church. Outside the airport, a group of church people sang hymns of welcome.

Wherever he went in the province, he was greeted with kindness and courtesy, waving hands and friendly smiles. One Congolese administrator put his private motor launch at Mr. Casebow's disposal. Another provided a lorry to take him on a 60-mile journey.

So, he was able to tell Mr. Drake that the people of the province are eager to let the missionaries know that they are wanted and welcome.

# Thirty-six Bible Stories Retold

The Lutterworth Press has recently published a book of talks to children and to young people which is well above the average in quality. Its title is *On Guard* (5s.) and its author Rev. E. J. Webb,

minister of the King's Road Church, Reading.

The thirty-six talks are all based on Bible stories retold in such simple, direct and original style that they become alive.

## THE BAPTIST TIMES

### A Note from the Editor

With the help of the secretaries and the editorial staff of the B.M.S., *The Baptist Times* is able to give frequent and up-to-date missionary news and to publish official announcements by the Society.

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# Kicks and Halfpence

By F. STAINTHORPE

"ANYONE going to Africa nowadays must expect a lot of kicks and few halfpence." Thus ran part of a recent leading article in a national paper.

Missionaries are not exempt from this general statement as one's experience at Bolobo in the past two years has shown. The kicks were never physical, although at times they threatened to become so. Nevertheless, they left their imprint on mind and heart and were only to be borne by the grace of Christ. They were typical of the new situation which has arisen in Africa and gave some indication of the conditions under which one might henceforth have to work.

One felt them in every sphere of life and work. They came as accusations, as criticisms, as insults, as expressions of the suspicion latent in the Africans' minds and of the bewilderment they felt at the coming of independence. They came from all sections of the community,

Christian and non-Christian, pastor and pagan, adult and child. They came at all times and at any; one never knew what a day would bring forth.

They came while B.M.S. work in Congo was in the process of becoming church-centred rather than mission-centred. All-white councils and committees became black-and-white, with the African element predominating, and it was generally in these meetings that differences of approach and mentality became apparent. To many of the Congolese these councils were opportunities for airing their grievances, for trying to gain as much as possible for themselves, and for saying how badly missionaries had behaved in the past.

In the local council, which is responsible for running the affairs of the station, friction was soon apparent. After the first hesitant meetings the questions and criticisms began to appear. Had the station workmen really been paid according to State regulations

and had they received all the increase in wages they were due to? Yes. Well, even so, was it not possible for them to receive a little extra, or to work half an hour less each day? Two hospital workers had been found guilty of misconduct but how were they to be disciplined? In the old missionary manner, by dismissal? Some hard words were spoken and we were left in no doubt as to what the Africans thought of our methods of discipline.

## Five-Hour Meetings

This particular meeting went on from 7.30 p.m. to 12.30 a.m., and eventually the question was referred, still unresolved, to the next monthly meeting of the council. We were often told that we had not done enough for the Africans, that what we had done was of doubtful worth and that sometimes our sincerity was open to question. And so on (sometimes *ad nauseam*).

Deacons' courts and church councils were not free from this spirit. People who had been out of fellowship for years were proposed for re-admittance. When it was pointed out that they had not yet put their affairs straight, it was retorted that this, in effect, did not matter. What white people may have done in the past was not necessarily to be imitated blindly in these days.

Incidentally, this gave one food for thought. Had one always governed the church by New Testament standards or had one been unduly influenced by one's white background? Be that as it may, it was sometimes hard to bear the insinuation, voiced by one's close African colleagues, that one had shown favouritism or had been less than honest.

## Revolt Against Authority

Some of the kicks came be-



Washing-up time near Bolobo

(Photo: J. T. Gray)



cause of the general attitude of revolt against authority. If children, wandering at random over the mission compound, were told to keep to the path, they would reward one with a long, sometimes insolent stare and then run off shouting "Independence" at the top of their voices. Of course, we shared this difficulty with all who were placed in any position of authority. Schoolteachers, headmasters, church leaders, as well as missionaries came to realize more fully the meaning of the word "indiscipline".

At times one wondered if it were worth while carrying on. Those with whom we had worked in Christ's name were amongst the first to criticize us. It seemed strange and disturbing, for it is natural to look for some appreciation of the work one does, not necessarily in the form of praise, but rather as co-operation.

Even Jesus, one might say, looked for some recognition of His ministry in the form of faith and discipleship, but it was not forthcoming from everyone. There were times when many of His disciples "murmured against Him". If it is hard for us to bear slights and insults, it must have been doubly hard for Him. On this view, then, it is no strange thing if we are spoken against. In some way we are thus sharing in Christ's sufferings. "It is the way the Master went; should not the servant tread it still?"

### Rewards to be Found

Yet life was not without its rewards. They were still to be found, different in form, perhaps, than before, but just as real. They were often the fruit of a fellowship of suffering. The installation and work of Jacques Nkosi as head of the Bolobo station was one such reward. Since coming to Bolobo he had received his share of kicks. His appointment, by a church council, had been the signal for a



(Photo: J. T. Gray)

The Congo river

tribal group in the Bolobo church to break away from their fellow-Christians and worship by themselves. A biased administrator had not made things any easier. His has been a difficult role in a transition period but it has enabled us to enter into deeper fellowship in the service of Christ. Deeply rooted in the life of his people and firmly grounded in the Gospel he has quietly and surely, by his teaching and living, shown himself to be a true leader of the Church. It was a new kind of experience for one to work with and under him, but it was rewarding as a training in humility and as a vision of what co-operation might become in future years. Thank God that there are men of Nkosi's calibre in the Congo Church. Would that there were many more!

Another reward was the continued life and work of the secondary school. By converting a small dormitory and woodshed into a classroom we were enabled to begin our second year. The Government recognized the school willingly enough, but has not yet provided any money, so all work has been done on a

"halfpenny" budget. This is not hidden from the students, of course, who keep asking, "When is our Government going to help us?" Yet the work continues and one is gratified to see some, at least, attempting to grapple with the sort of problem which will confront them later in life. A group of them meet each Sunday for Bible study. They have lost some of their former anti-white feeling, and are realizing that things are not as simple as they once imagined.

Problems are not easily resolved nor are difficulties removed overnight. Independence in itself solves few problems. Rather does it create them and calls for people worthy to shoulder the responsibilities which have been thrust upon them, both in Church and State. These young men and women will need much grace for the outlook is bleak. They will need much wisdom and boldness in following Christ as Lord.

Anyone going to Africa . . . some still are going. Many "do it to win a fading wreath; we, a wreath that never fades". Brethren pray for us.





(Photo: A. S. Clement)

The officers of the Baptist Union of Pakistan. Left to right: Mr. P. Halder (Vice-president), Miss Jill Starke (Treasurer), Mr. J. C. Chakroborty (President), and Rev. R. N. Baroi (Secretary). The photo was taken at the Annual Meeting at Barisal

## Assembly Wrestles with Soaring Prices

In 1928, a maund (about 80 lbs.) of rice in East Pakistan cost about four rupees. The price today is 23 or 24 rupees.

That epitomises the financial problem with which the Baptist Union of Pakistan wrestled when the Assembly took place at Barisal recently.

The situation is made worse because the people have by no means recovered from the losses caused by the great cyclone last year.

Wages and salaries have not increased proportionately to the rise in the cost of living. Even the most careful people, including pastors and teachers, find it difficult to live without getting into debt.

The majority of the church-people are extremely poor. One missionary writes: "I find it hard to imagine how they can live on a mere pittance. Even so, most of them are cheerful. It is amazing to see how they manage to keep their one room clean and tidy and can more often than not produce a chair or stool or mat for a visitor to sit on."

Many of these folk have to make

great sacrifices to pay for their children to attend school. Yet the church schools have had to put up their fees.

The schools are suffering from a lack of teachers, especially graduates and young women. There is a financial angle to this matter. A missionary's report says: "Many girls are attracted to nursing as being more profitable than teaching. One cannot blame them because most of the women are expected to pay school fees for younger members of their families—not only brothers and sisters but nephews and nieces as well."

## Hungry World

*Hungry World*, by John G. Williams (S.P.C.K., 2s. 6d.) is a popular presentation of the survey of the world's need for Christian Literature published by the S.P.C.K. just over a year ago.

Though written from an Anglican point of view with Anglican needs in mind, it is nevertheless of interest to all Christians.

## I.L.O. Commission Conditions

ON 5th March last the Commission set up by the International Labour Organization to examine Ghana's complaint against Portugal published its report. The next morning a reference to this in *The Guardian* carried a headline which misled a number of casual readers to believe that the Commission had rebuked Ghana and exonerated Portugal. The article in *The Guardian* did not say that, but the headline could be so interpreted. What are the facts?

Ghana's complaint was that Portugal was not securing the effective observance of the Abolition of Forced Labour Convention, 1957, in her African territories of Mozambique, Angola and Guinea. In support of her complaint she had produced witnesses before the Commission; they included Rev. Eric Blakebrough, Rev. Max Hancock, and Rev. Clifford J. Parsons.

It is important to understand that the Abolition of Forced Labour Convention did not come into force for Portugal until 23 November, 1960, that is, less than three months before Ghana filed its complaint and only six months before the Commission was appointed. For so limited a period just prior to the revolt it was not easy to secure evidence.

Nevertheless the Report makes it quite clear that the Commission was not satisfied that all the obligations of the Convention were implemented in full as from the date of its coming into force for Portugal. It notes a number of cases "in which important changes for the purpose of bringing the law and practice into full conformity with the require-



# Reports on Labour in Angola

ments of the Convention which have been made since the complaint was lodged." It makes a number of specific recommendations for reform which by implication show that the Commission was far from satisfied with the state of affairs regarding labour in Portuguese territories.

It found that recruitment of labour in a manner inconsistent with the Convention had been practised after 23 November, 1960, by the publicly owned ports and railways in Angola and by the Diamond Company of Angola. Although orders to end these practices have been issued, the Commission recommend that effective measures be taken to secure compliance.

The Report urges the Portuguese Government to intensify its efforts to promote higher labour standards. It observes that Portugal's policy of abolishing forced labour "cannot be made fully effective in a context of social and cultural backwardness."

The "Concluding Observations" are most interesting. In courteous, diplomatic, terms Portugal is reminded that "a great intensification of measures of economic and social advancement is necessary"; that a great hindrance is the "linguistic gap between governments and governed"; that "freedom is not a negative concept . . . it includes an element of choice". In the closing paragraph the principle is affirmed: "All human beings, irrespective of race, creed, or sex, have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity."

A.S.C.



Netting fish near a village in the Kond Hills, Orissa

## A Contrast in Cobblers

A missionary in the Congo Republic *took* a shoe which needed stitching to a cobbler, but was unable to collect it on the arranged date.

But, says the missionary in a letter, the cobbler "*brought* my neatly repaired shoe back again—and refused to accept any payment."

In the same area, a man set himself up as a cobbler. He collected shoes and leather goods for repairing. Then he vanished—to sell his trophies for high prices in another town.

These contrasting stories appear in one of many reports from missionaries telling of a serious increase in thieving in Congo.

A main reason is that Congolese who used to work for Europeans, particularly in shops and homes, are out of work and have no prospect of getting similar jobs.

There are many shortages of goods and much poverty.

The missionary who wrote about the cobblers also says:

"A girl of fourteen has just come to say she is not returning to school. There are seven children and the father cannot afford to

educate them all. So, the boys are to go to school.

"An epidemic of measles has swept over a nearby village. One child died and a baby in the same family was very ill with chest complications. After much pleading, the mother consented to come to hospital with the baby only to be told: 'There is no room for cases of measles'. The baby was given an injection of penicillin, but died on the way back to the village.

"A child—she does not look more than fifteen—has recently come to our services. She fled from Angola with her baby and has no news of her husband. Possibly, she is a widow."

## Skegness Report

Last year representatives of all the overseas Districts linked with British Methodism met at Skegness for consultation. A popular report on what they said and did has now been published by the Cargate Press. It is *Beginning at Skegness* by Douglas W. Thompson (5s.).



# Reflections on New Delhi

## 3. The Witness of the Churches

By A. S. CLEMENT

THE main theme of the Assembly, "Jesus Christ, the Light of the World" itself conveys dominantly the idea of witness. And in its consideration of the sub-theme of Witness the Assembly had always in mind the centrality of the Lord Jesus Christ. In the introduction to the Statement on Witness are the words: "He is already the light of the world, of which He is Lord, and His light has preceded the bearers of the good news into the darkest places. The task of Christian witness is to point to Him as the true light which is already shining."

On this subject the introductory address in full session was delivered by Dr. Paul D. Devanandan, a presbyter of the Church of South India and Director of the Christian Institute for the study of religion and society at Bangalore. He

began by reminding the Assembly that witnessing is peculiarly characteristic of Christian belief. "No one can claim to be a Christian believer," he declared, "unless he bears living testimony to the redemptive work of God in Christ Jesus as a present reality."

### Fundamental Assertions

He stated four fundamental assertions of Christian faith as (1) that the whole creation, life in its totality, will be brought eventually under the direct sway of God; (2) that the message of the Kingdom is directed to the individual and collective conscience of mankind; (3) that the redemptive work of Christ is being carried out now and everywhere in our world; (4) that in the fulfilment of His purpose God is making use of men who respond in faith to the imperious "Follow me" of the Master, who gives the assurance, "Fear not, for I will make you fishers of men."

He described the evangelistic witness of the Church, which is "a cosmic process, a divine activity, a historic reality and a 'people's movement'" as missionary in origin and intention and congregational in purpose and design—a going forth and a gathering in.

The worship, fellowship and service of the local congregation is a potent factor in witness. "The congregation which God uses to communicate the Gospel is a community which is constrained by the love of Christ to share this experience with each other and to draw those outside into this *koinonia* through the power of the Holy Spirit."

Because of his special knowledge there was particular in-

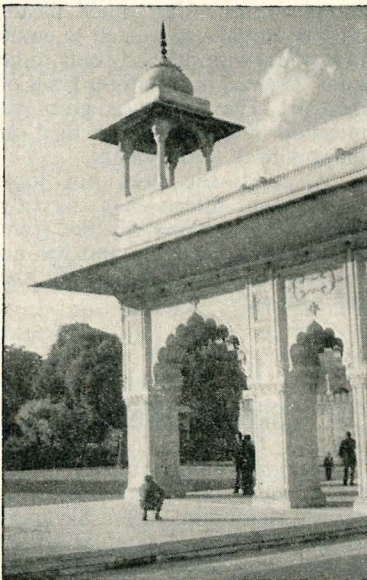
terest in what he had to say about other religions which "now claim to have universal validity and missionary purpose". He made a plea for a sympathetic understanding of their claims as dynamic faiths expressed in the lives of people. Their adherents, as well as men of no religion at all, were facing the same crises as were Christians, were involved in the same situation: and that provided a common universe of discourse.

It was the reference to other religions which was seized upon in debate in the plenary session. Bishop Meyer of Germany thought that Dr. Devanandan had ventured to pass judgement on other faiths. In his view the witnesses of Christ were not called upon to pass judgement but simply to witness to the *one* Lord Jesus, the *only* Saviour of the world. A professor from Australia argued that Jesus Christ is the Light of the World to teachers of non-Christian religions and to those who sincerely believe such teachers. If Christians remembered that truth they would be able more understandingly and fruitfully to witness to those of non-Christian religions.

### The Rôle of the Laity

Dr. Devanandan had also stressed the rôle of lay people who in the work-a-day world have so many contacts with those outside the churches. This point was taken up in the debate by Dr. Klaus von Bismark.

At another session he, with Miss Mollie Batten, principal of the William Temple College, Rugby, and Mr. E. V. Mathew, a lawyer from South India, returned to this theme.



(Photo: A. S. Clement)

A scene within the Red Fort, Delhi

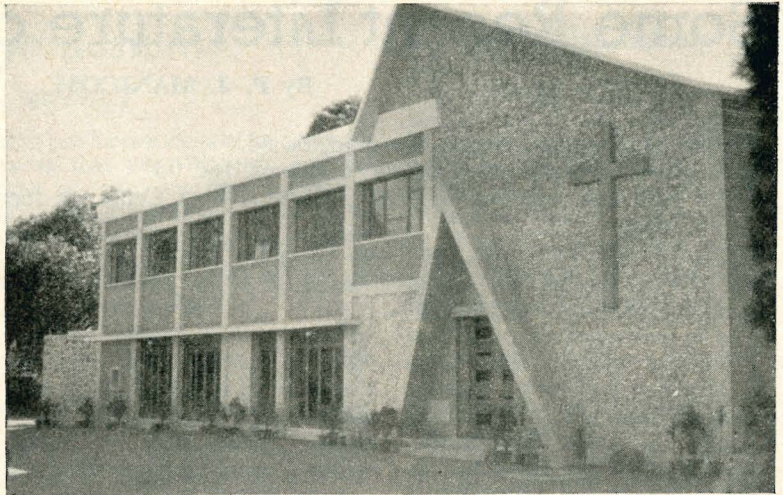


Dr. von Bismark, from experience in Western Germany, warned against the danger of leading people to think that being a Christian is merely a Sunday occupation. He spoke of the surprise that hits miners, trade-unionists, and technicians when for the first time they meet a little band of Christians who want to put into practice in humdrum everyday life their faith in Jesus Christ.

Miss Batten expressed the view that many of the new ventures undertaken by the organized churches are based on a view of the world as seen from within the church.

Mr. Mathew asked the churches to take the risk of sending out their members into the "dirty affairs" of the world, especially into politics. "The Church is so much engrossed in the running of its institutions and in the maintenance of its personnel that it has failed to emphasize the enormous importance of the vocation of Christians within party organizations."

In the Statement on Witness the section which draws attention



(Photo: A. S. Clement)

The new church hall of the Free Church, New Delhi

to the part which must be played by lay people and their need for preparation and training for it is perhaps the most significant section of all. It includes the passage: "Only laymen can speak to their fellows in terms of their common involvement in the work upon which they are engaged, and can demonstrate that the Gospel of Christ is highly relevant to this actual situation and not merely to some remote church sphere or after-life."

It emphasizes the need for churches to examine the conventional structures of their organizations in order to see whether they assist or hinder the work of evangelism, and to be ready for imaginative experiments.

"It may be that the local church should seek to penetrate into the unevangelized population by the setting up of 'cells' or local Christian community groups: a handful of typists and salesgirls in a big store, a dozen or so workers on the various floors of a factory; eight research workers and their wives in a big chemical plant; a few Christian teachers on the staff of a big school; a little congrega-

tion gathered from two or three streets, meeting as a house-church in the home of one of their number. They will try to be the Church, the People of God, in their own particular context."

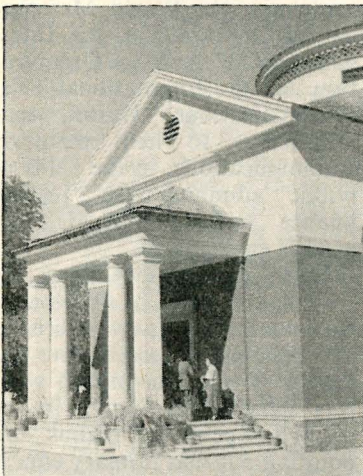
Certainly the present situation is challenging the churches to experiment in new ways of making effective their witness to Him who is the Light of the World.

## What Happened at New Delhi

A first-rate description of the Third Assembly of the World Council of Churches is now available in *Despatch from New Delhi*, by Kenneth Slack (S.C.M., 3s. 6d.).

Mr. Slack is a shrewd observer, well informed in ecumenical matters. He reports honestly, mentioning the difficulties and failures as well as the notable achievements. He selects judiciously from the speeches and statements so that the reader can really grasp what the Assembly was all about and what its relevance is.

*New Delhi Speaks* (S.C.M., 2s. 6d.) is an official publication including the key documents of the Delhi Assembly.



(Photo: A. S. Clement)

The Free Church, New Delhi, at the time of the service held to mark the end of the International Missionary Council



# Some Recent Literature on the Congo

By P. J. MANICOM

*Congo Disaster*; Colin Legum, Penguin, 2s. 6d.

*Agony of the Congo*; Ritchie Calder, Gollancz, 16s. 0d.

*La Pénétration Communiste au Congo*; Pierre Houart, Centre de documentation internationale, Brussels 4, 75 francs.

*Congo*; Maurice Hennessy, Pall Mall, 12s. 6d.

*Some Aspects of Belgium's Achievement in the Congo*; Information Services, Ministry for Foreign Affairs and External Trade, Brussels.

THE unchanging Gospel is preached against a rapidly changing background in Central Africa. The above four books and a booklet, all published in 1961, although not written from a missionary point of view can help us to understand the background against which the life and witness of the Church continues in Congo today.

*Congo Disaster* is out of print but worth borrowing, as it gives the most comprehensive view of the Congo to be found in the books under discussion. It traces the history of the Congo from Stanley's explorations in the 1870's to the end of November 1960, and gives helpful notes on the land, its people, and some of its leaders.

After discussing the rapacious rule of King Leopold before

Belgium in 1908 took over the Congo from its monarch, Legum makes an illuminating comment: "Here was his worst crime: Leopold had replaced the natives' fear of the slaver with a fear of the white man. It is one of the embedded roots in the Congo's disaster." In 1960, King Baudouin and the Belgian Prime Minister spoke with approval to Congolese leaders of the manner in which King Leopold ruled the Congo, but Africans have long memories.

Ritchie Calder went to the Congo in 1960 to study the work being accomplished there by the "Civilian Operations" of U.N.O. and the World Health Organization. He travelled 10,000 miles through the six provinces of the Congo. His book reminds us that the work of U.N.O. in the Congo

must not be judged only on the military side of its activities.

In July 1960 Belgians occupying key positions in all departments of the Congo's life suddenly left the country, following the military revolt. The departure of so many of these key men was the more serious because there were so few trained Congolese available to replace them. Further, the financial dealings of the pre-Independence period had left the country in a parlous state from the economic point of view.

## Preventing Epidemics

Into this situation, U.N.O. workers moved. The W.H.O. helped to prevent wide-scale epidemics; the World Meteorological Organization, the International Civil Aviation Organization and the International Telecommunications Union sent technicians to help maintain communications; in the fields of public administration, justice, finance and banking U.N.O. experts gave advice.

Like Legum and Calder, the Belgian author of *La Pénétration Communiste au Congo* is critical of Belgium's record in her colony. While recognizing what was achieved in Congo in the social and economic realms, and pointing out that primary education reached 65 per cent of the Congolese population, Houart rightly says that secondary education was insufficient. University

(continued on page 94)



Ferrymen on the Congo



# Angola: A Symposium

## VIEWS OF A REVOLT

This book, published by the Oxford University Press for the Institute of Race Relations, is an attempt to gather together into one volume the widely differing views as to the origins and principles involved in the revolt of March 1961.

The view that there was basically nothing wrong with the Portuguese administration and that the revolt itself was "a deliberate plan to loose a horde of drug-maddened savages on a peaceful and unsuspecting community" set on by outside communistic influences, is presented by the British army officer, Ronald Waring, serving as instructor in the Portuguese Staff College, who considers that the methods adopted by the Portuguese in restoring law and order to have been reasonable and he considers that, "the Portuguese are certainly meeting the aspirations of the African in Angola".

The case against Portugal is argued by Antonio de Figueiredo

who produces a mass of evidence to prove that Mr. Waring's case is false and that the misgovernment of Dr. Salazar through many years, with the brutal suppression of every aspiration and desire for freedom and development, led to the organization of the revolt.

Clifford Parsons in a very careful and painstaking article shows all that led to the making of the revolt and puts the blame squarely where it belongs. He does, however, hold out a faint hope of reconciliation when the change of government in Lisbon takes place.

In the final article Basil Davidson sums up the position as it affects us in Great Britain. His conclusion is that, "A straight-forward British declaration in favour of Angolan Independence could only be beneficial to Angola and hence to British interests in Africa. It could only be beneficial to Portugal as well."

M.W.H.

## The Story of the Angola Action Group

The latest edition to the S.C.M. series "Living Church Books", is Len Addicott's, *Cry Angola*. Its purpose is threefold: (i) to give an account of Portuguese misrule, repression and cruelty that caused the people in the North of Angola to rebel against their rulers; (ii) to give a factual account of the revolt in March 1961; (iii) to describe the rising crescendo of feeling and outcry in Great Britain against what was happening in Portugal and its overseas Province of Angola.

It is a very great pity that there are so many spelling mistakes and also mistakes in the footnotes, notably that on page 56. Such carelessness in the correction of proofs could easily lead readers to say that there was a similar carelessness in the facts which make up the various reports in the book. This is especially the case where so much of the evidence has been challenged by other people.

It is, however, the opinion of

your reviewer that the book contains a true and faithful record of what actually took place. Great care has been taken in the gathering of the formidable quantity of evidence from refugees, reporters and others on the spot and to ensure against exaggeration and also against the repetition of one incident over and over again.

The atrocities and barbarism shown in the first days of the revolt by the people against their rulers are not condoned nor glossed over, but are clearly and emphatically condemned, as are the far greater and more widespread reprisals and repressive measures adopted by the authorities in their attempt to put down the revolt.

This book needed to be written so that everything could be brought out into the light of day. But neither the end of the revolt nor of the sufferings of the peoples of Angola is yet in sight.

M.W.H.

## Ter-Jubilee Sunday

The Baptist Union of Great Britain and Ireland celebrates its 150th Anniversary on Sunday, 24 June, since it claims direct descent from the General Union of Particular Baptists; and it was on 24 June, 1812, at a meeting in the Carter Lane Church, Southwark, that it was decided to form that Union. The actual founding came a year later, so perhaps it is more correct to speak of a 149th Anniversary! However, for its member churches, Sunday, 24 June, will be "Ter-Jubilee Sunday".

It is worth recalling that this General Union of Particular Baptists had as its stated objects: "the promotion of the course of Christ in general: and the interests of the denomination in particular: *with a primary view to the encouragement and support of the Baptist Mission.*" The meeting in the Carter Lane Church was held at the time of the annual missionary meetings, and those who decided to form the Union were, for the most part, leaders of the Baptist Missionary Society.

An important aspect of the Baptist Union's celebrations is the raising of a fund of £300,000. It is hoped that by Ter-Jubilee Sunday at least one half of that amount will be in hand. This leaves £150,000 to be raised in the last year of the appeal. The B.M.S. joins with the Union in the hope that the churches will worthily respond.

## A College Magazine

Rawdon College Magazine 1962 includes among other interesting items an article on the late Rev. B. H. Thomas, of Yalembe, by Stan Lane, a senior student.

The whole magazine is an excellent production on which the students are to be congratulated. Copies may be obtained from the Business Manager, The College, Rawdon, Leeds (ls. 7d. post free).





(Photo: W. D. Grenfell)

A pastor in Angola baptizing a believer

## Some Recent Literature on the Congo

(continued from page 92)

teaching was begun too late, he adds. The government of the Congo was entrusted after Independence to men who had not been prepared to fulfil this role: "*L'indépendance n'est pas venue trop tôt, mais elle a été préparée trop tard.*"

Houart regards as a grave error the Belgian attack on Matadi on 11 July, 1960, after captive Europeans had been released to take refuge on the ship waiting in the harbour there. This attack did much to poison relationships between Congolese and Belgians, and was exploited and distorted by communist propaganda.

Houart's aim is to provide a commentary and documents on the events of June to November 1960. His conclusion is that, if there was not exactly a communist plot, there was communist subversion on a wide scale during that period so

crucial for Congo history. Mr. Houart's case as a whole may be overstated, as some of his compatriots have said, but he helps us to understand why in September 1960 Colonel Mobutu expelled from Léopoldville the Russian and Czecho-Slovak Embassies and certain other foreign political agents.

### Journalist, Lecturer, and Teacher

Major Maurice Hennessy was born in Ireland, has spent the greater part of his life working in Africa in various capacities, and is now a journalist, lecturer and teacher in the United States. His book brings the Congo story up to February 1961, and includes as appendices charts showing the general organization of the United Nations in the Congo, a chronology of events from 30 June, 1960 to 2 December, 1960, and a selection of correspondence which passed between Congolese, United Nations and Belgian leaders. This is a useful book.

The booklet entitled *Some Aspects of Belgium's Achievement in the Congo* is an attempt to answer certain criticisms which have been made of Belgium's role in the Congo.

I have noted some errors and misleading statements in these books.

Calder says: "We were, in fact, the first white people to go through to Lake Tumba since July." B.M.S. missionaries at Ntondo on Lake Tumba, however, continued travelling between Ntondo and Coquilhatville during the period of which Calder writes.

Hennessy says (p. 65): "From Leopold's time and until 1950, primary education marked the highest level of academic achievement in the Congo." In fact, education beyond the primary level, for teaching and the ministry, was given at E.P.I., Kimpese well before 1950. The

Roman Catholics were farther advanced. In 1936, the Medical Foundation of the University of Louvain in the Congo opened a school for medical assistants at Kisantu, offering a two-year preparatory course in addition to secondary studies and four years of medical instruction. In 1947 a school of administrative and commercial sciences with a four-year course was opened at Kisantu.

The schools at Kisantu were the seed from which Lovanium University sprang, not in 1956 as Legum states (p. 44), but in 1954. Calder says (p. 19) that the first eleven students at Lovanium were still undergraduates in 1960; in fact, several students graduated in 1958.

## News from the Mission House

At the Annual Members' Meeting Rev. A. S. Clement, who has been the Society's Editor for ten years, was elected Home Secretary, to succeed Rev. J. B. Middlebrook on 1st September.

Mr. H. Bruce Glenny of Haddenham, now well known among the churches of Buckinghamshire, was elected Financial Secretary, to take up office on the same date.

So, as from 1st September, the Society will have three principal secretaries: Home, Foreign, and Financial. Rev. E. G. T. Madge will, of course, be continuing as Foreign Secretary.

The Financial Year ended with a deficit of £8,531 although it had been a remarkable year with a record income from the churches of £296,050 (£11,278 more than in the previous year). This deficit has been added to the budget figure for the current year. So the revised figure is £410,288. It is hoped that a substantial amount of this will be raised before 1 September.



## BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Prayer is asked at the beginning of the month for the staff of the Mission House in London, and also for the Welsh and Scottish Representatives of the Society.

About 60 people work in B.M.S. headquarters, the majority of whom are employed in interpreting to the home churches our Lord's Great Commission and in ancillary services necessary to that end.

Tasks in the Home Department vary from planning new ways to present the challenge of present day missionary work to the churches to the more routine, but nevertheless, necessary service of answering inquiries, issuing receipts and packing and sending out literature.

The Foreign Department is responsible for relationships with both serving and retired missionaries and also for field policy in conjunction with the different church bodies throughout the world.

### Jamaica

The Society helps the Jamaica Baptist Union through Calabar College, for which it provides two members of staff. The majority of the future pastors of the Jamaican Baptist Churches are trained in this college, which works in close collaboration with the Union Theological Seminary, and shares jointly in a tutorial programme with it.

### Trinidad

Three B.M.S. married missionaries and one single woman missionary now serve in Trinidad. Their task is both to form a spearhead for evangelism and also to build up the existing Baptist churches.

## ACKNOWLEDGEMENTS

(To 5th April, 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., India, £1; Congo and Angola Relief, £1; Anon., £16; M.S.G., £5; Anon., £2 10s.; E.P., Selsdon, Angola Relief, 10s.;

Anon., Tenby, "Education work, Angola", £1; Margaret H. Todd, £5 5s.; W.M., £1; M.D.C., £2; "In His Name", 10s; F.M.C., Angola Relief, 10s.; Anon., £1; "Yours very sincerely", £5; Anon., £8 10s., Anon., Congo Famine Relief, £2 10s.

### Legacies

The following legacies have been gratefully received in recent months:—

March								£	s.	d.
23	E. G. Osman	...	...	...	...	...	...	300	0	0
23	Mrs. M. L. Jenkins	...	...	...	...	...	...	100	0	0
27	Rev. W. H. Tebbit	...	...	...	...	...	...	100	0	0
27	A. Steer	...	...	...	...	...	...	585	0	0
27	T. H. Calladine	...	...	...	...	...	...	179	7	6
<i>April</i>										
3	Mrs. C. Laycock	...	...	...	...	...	...	179	17	9
5	J. Flintoff	...	...	...	...	...	...	10	10	11
5	A. Nelson	...	...	...	...	...	...			17 10
5	Mrs. V. E. Gorvett	...	...	...	...	...	...	1,406	9	8
5	Mrs. F. Deakin	...	...	...	...	...	...	251	11	11

## MISSIONARY RECORD

### Departures

24 March. Rev. W. A. and Mrs. Corlett, by air for Basle, *en route* for Calcutta.

2 April. At Folkestone, Rev. Thomas Powell (Honorary Member, 1943–1962); Congo Mission, 1911–1918, Commissioner in the West Indies, 1944–1948.

### Arrivals

22 March. Rev. L. H. Moore, M.P.S., from Upoto-Pimu, Congo Republic.  
 25 March. Rev. D. W. F. and Mrs. Jolleyman and family, from Calabar, Jamaica.  
 5 April. Rev. H. J. and Mrs. Casebow, from Léopoldville, Congo Republic.  
 5 April. Mrs. C. A. Couldridge, by air from Thysville, Congo Republic; Miss S. Mercier, by air from Lukolela, Congo Republic.  
 10 April. Mr. and Mrs. E. C. Baxter and family from Cuttack, Orissa.  
 12 April. Dr. N. Taylor of C.P.R.A. from Ntondo, Congo Republic.

### Deaths

13 March. At Aberdeen, Miss N. F. Petrie, S.R.N. (B.M.S. Congo. 1922–1947).  
 15 March. At Birmingham, Rev. F. G. Exell (B.M.S. Congo, 1909–1935);

### FORM OF BEQUEST

Many friends of the Society wish to remember its work in their wills. The recommended form of bequest is:

... give to the Treasurer or Treasurers for the time being of the Baptist Missionary Society, the sum of £....., free of duty, for the general purposes of the said Society;

or, if it is desired also to make a bequest to the Women's, Medical, or Translation Work, the following form is suggested:

... give to the Treasurer or Treasurers for the time being of the Baptist Missionary Society, the sum of £....., free of duty, to be used for the Women's, Medical, or Translation Work of the said Society.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams, Asiatic Wesphone London. Chairman: Rev. A. C. Davies, B.A., B.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. General Secretaries: Rev. J. B. Middlebrook, M.A. (Home) Rev. E. G. T. Madge, B.A., B.D. (Foreign) Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.



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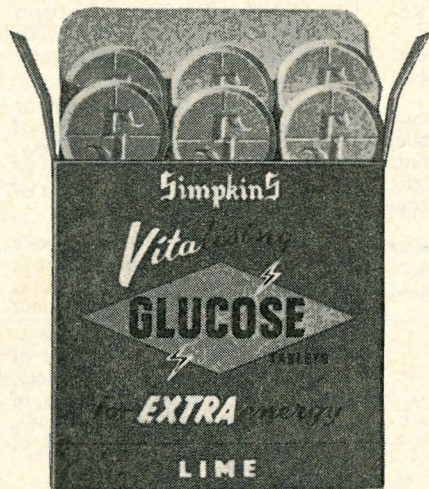
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JULY 1962

PRICE SIXPENCE

# *Missionary Herald*

OF THE BAPTIST MISSIONARY SOCIETY



Shipping on the River Hooghly near Calcutta

(Photo: B. G. Ellis)



# Early Gifts Can Help to Ensure Success

THIS month the General Committee of the Society will be meeting in Derby. There will be one interesting departure from custom. The sessions will begin with a Service of Thanksgiving in the Cathedral. Rev. J. B. Middlebrook, General Home Secretary, will be the preacher. This service is part of the Carey Bi-centenary Celebrations although it falls out of the celebrations year.

Most of the meetings will be held in the Broadway Church. This church continues the old St. Mary's Gate Church, one of the leading churches of the former General Baptists of the New Connexion.

It is sometimes forgotten that the B.M.S. today represents the merging of several Baptist societies, the two chief being the Particular Baptist Missionary Society founded by William Carey, Andrew Fuller, John Ryland and the rest at Kettering in 1792 and the General Baptist Missionary Society founded at Boston, Lincolnshire in 1816. The one through whose advocacy this General society was formed was Rev. J. G. Pike of the St. Mary's Gate Church, Derby. While continuing as minister of that church he became the first secretary of the Society.

## Back to birthplace

So, in going to Derby, and in meeting at Broadway, the General Committee is, so to speak, going back to the birthplace of one of its parents.

One way in which the meetings will be historic is that they will be the last at which Rev. J. B. Middlebrook will be General Home Secretary. He is to retire at the end of August. On Tuesday, 18 September, at the

Annual Rally of the London Baptist Missionary Union in Westminster Chapel he will be farewelled; and it is hoped that many from outside London will be able to attend. In the *Missionary Herald* next month there will be a number of tributes to the excellent service he has given to the Society over the last twenty years.

Among the matters considered by the Home Organization Subcommittee at Derby will be the task of raising the new budget figure of £410,228 by 31 March, 1963. The last financial year was a remarkable one. It began with a deficit brought forward from the previous year of £25,992. The financial commitments for the year were higher than ever before. Yet the year ended with a deficit of only £8,531. In addition our churches sent a considerable sum through the Society for relief work among the refugees from Angola. All this is most encouraging. It is encouraging to the officers of the Society; it must also be encouraging to the churches.

## £34,702 extra needed

There were two items which helped greatly to produce so low a deficit. An unusually high amount was received in legacies, so that even after legacy equalization £55,211 could be taken into the year's accounts. Sales of property overseas brought in £12,792. It is unlikely that there will be such help during the current year.

It was decided to add the deficit of last year to the present budget figure of £401,697 agreed last autumn to produce the new total of £410,223. To achieve this figure an increase in income over last year of at least £34,702 will be required if we assume, as

is most probable, that there will be no money available from property sales, and, as is most improbable, that legacies will reach the same figure as last year.

That is not the whole of the picture. The budget figure represents the *minimum* amount required to continue our work at its present level. It will not permit of any advance in educational, medical, agricultural, or evangelistic work. It will not make possible long overdue repairs and renovations to our property overseas or the providing of much needed additional equipment and aids.

## Urgent needs

There are a number of urgent needs waiting for the day when the Society's income will be sufficient. They include:

1. The improvement of our hospitals, both in buildings and equipment.
2. Further assistance to theological education especially in Ceylon and Trinidad.
3. More aid to the development of secondary and further education in the Congo Republic.

What a tonic it would be if the response was so great this year that the £410,228 was exceeded!

**Much will depend upon what happens this summer.** If churches and auxiliaries are able to organize ways of increasing interest, prayer and giving in connection with summer activities it will make all the difference. Many of our people will be spending considerable amounts on holidays. Why not a thank-offering of a portion of what is spent for one's own pleasure and enjoyment?



# A Pillar of the Rural Church

By J. O. WILDE

ONE thinks of Raghunath Kisku as the model church leader for our villages in their present state of development. So much, humanly speaking, depends upon the quality of the village pastor-teacher, when the visits of missionaries and Pakistani preachers cannot be arranged as frequently as one would like.

Raghunath Babu is one of the products of our Dinajpur School which, in his time, was run exclusively for Santal boys and girls. After finishing school he took the government *guru* training course for intending village teachers. During the war he served in Assam in the Santal labour force, and has been pastor-teacher in his village since 1946. During that time his own family has grown up, he has adopted his orphan nephew, Arjun, has received a daughter-

in-law into the home and seen the birth of grandchildren.

He budgets to feed seventeen people daily, but as they live together in joint-family style, everyone above the age of seven or eight is reckoned to contribute in some way to the family income (except the boys who are at boarding-school, who can only help the household in their holidays). The mud-walled houses that make this Santal home are models of cleanliness, and at festive seasons bear a flourish of designs in coloured mud, exuberant but tasteful.

## A midnight encounter

I first met Raghunath at near twelve o'clock of a moonlit night, when we descended, unexpected, upon his house to discuss an urgent piece of business. Our arrival awakened most of his family (and all the village

dogs!) but he was as cheerful and friendly under those circumstances as at any time. His genial smile was a blessing.

Raghunath Babu is basically a cultivator, not a professional mission-worker, though he does receive a small remuneration for his work as a school teacher. He owns about twenty acres of land, which is not inconsiderable by any standards, and he relies on this to support his family. He is free of debt, but not simply because he owns land. The way of so many Christians is to mortgage their land on the slightest pretext and so set themselves on the way to penury. Raghunath avoids debt by managing his property wisely.

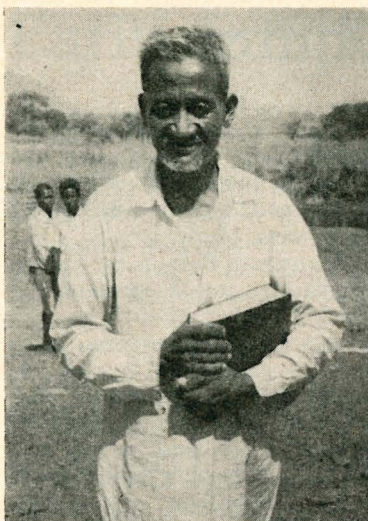
Recently he has strongly advocated a proposal by a neighbouring mission that the number of guests at weddings should be restricted to ten from each



(Photo: A. S. Clement)

Members of the Council of the Baptist Union of Pakistan at its Annual Meeting at Barisal





(Photo: S. M. LeQuesne)

A leader of a Santal group movement

family, to avoid unnecessary debt at the time of marrying off a son or daughter. Would that all our village leaders followed his example in these ways!

Being free of debt, too, the church members feel able to trust him completely with their contributions to church funds, and he has a better record for helping to clear off his church members' cattle-loans, etc., than anyone else in the district.

### Responsive to new ideas

In a rigidly conservative community he gives a ready response to new ideas. At the suggestion of a colleague, a tube-well near his house was quickly brought into use for irrigating part of his and a neighbour's gardens. The neat rows of vegetables, the channels flowing twice a day with life-giving water when all the surrounding fields were baked hard in the sun, was a refreshing sight.

But still more gratifying was the purposefulness with which the women-folk and the lads of the home did the pumping, not as a senseless addition to the

usual chores but a labour that meant good for all. Raghunath showed his village, too, how by planting papaya seeds (which most people just threw away) they could grow enough fruit to improve the diet of their families and still have an abundance to sell.

It is hard to get a village person to "strike while the iron is hot". Things usually have to be debated at length before action is taken, if then, indeed. Even Raghunath's promptitude was tested severely when it was found that Arjun, his nephew, then getting ready for the critical Matriculation Examination, had pulmonary tuberculosis.

### Immediate treatment needed

We felt we would do anything to save the boy, for his own and his uncle's sake. But once diagnosed, the disease demanded immediate treatment. This meant expense, trouble (Raghunath would now have to add nursing to his other duties), and the bother of communicating with a distant government hospital to get admission for Arjun the moment they offered a vacant bed. All rather harassing for a village pastor!

Mustering all his courage he took the syringe in his hand to give Arjun his first injection under the supervision of Sister Pullin. Once this lesson was learnt it had to be said with utmost seriousness that the streptomycin must be given *every* day without fail, and the patient had to rest *completely* and be isolated from the family till the call from the hospital came.

Raghunath's performance in this crisis came up to one's highest expectations, and in due time, with subdued excitement and remarkable expedition, Arjun was put on to the train for the 250-mile journey to Dacca. After six months' treatment he came back clear of the disease, a

tribute to his uncle's alacrity and steadiness.

Raghunath Babu has in recent years acted as a liaison between the government's Special Officer for Aborigines and the tribespeople themselves. This gives him a position of influence among Christian and non-Christian Santals, for he has to convene large meetings of his people to be addressed by the magistrate for whom he acts as interpreter.

Non-Christian Santals are devoted to their liquor, and it is this more than anything else that holds them back from becoming Christians in large numbers. It grieves Raghunath that sometimes anthropologists come along to see a Santal tribal dance, a necessary pre-requisite of which is to imbibe liberal doses of liquor; but he never loses an opportunity of preaching against its baneful influence.

He is showing the Santals how to use their time and energies profitably in adult literacy classes, and in a co-operative scheme for purchasing land for landless villagers. This purposefulness is bringing its reward in a full life of varied service to his community, indicative of which is the fact that he has to keep a note of his activities and appointments in a diary. This could not be said of many of our village leaders!

For several years he has been president of the Dinajpur Baptist Union, and in its service is often called to distant villages to hear their disputes and palavers.

Underlying this humble life of activity for the Christian community is a spirit devoted to Christ, the depth of which we sometimes glimpse as we hear him preaching. Men like Raghunath are the true pillars of the rural church of India and Pakistan. Pray that God will raise up more of them.



## Hudson Taylor in Love

The biographies of pioneer missionaries have had a powerful influence on many readers and have led not a few to volunteer for service overseas. *Hudson Taylor of the China Inland Mission* by Dr. and Mrs. Howard Taylor, now in its 17th edition, is one of these, and has had its effect on the thinking of missionaries of many denominations.

Since it was first published in 1918 there has been a change in the style of writing, and biographers have become more frank with their readers. Moreover, the situation has radically changed, so that biographers now have to select different events and experiences as being significant and relevant.

There will be a welcome, therefore, for a new study of Hudson Taylor and his first wife, Maria, by J. C. Pollock (*Hudson Taylor and Maria*. Hodder and Stoughton, 16s.). It covers the important period from his childhood in Barnsley to the death of Maria in 1870 in Chinkiang. The story of his youth, call to missionary work in China, training, service with the Chinese Evangelization Society, the completion of his medical course, and the founding of the China Inland Mission is told with

considerable skill. There is a journalistic tendency to heighten the dramatic and to exaggerate; features which, of course, make the story more interesting. The first words of the author's prologue are "This book describes one of the great love stories of all time". The reader does not get that impression. Hudson Taylor seems eager to get a wife, pleading first with Miss Vaughan, then with Elizabeth Sissons and only after the latter had refused him quite definitely turning to Maria Dyer. After Maria's death he was very happily married for many years to Jennie Faulding.

That he loved Maria dearly and that she loved him perhaps more so is beyond doubt; and together they suffered and served.

The book brings out quite clearly how and why Hudson Taylor would not adopt the methods generally used by the missionary societies in China, and describes his efforts to get close to the Chinese people by wearing their dress, eating their food, and following their customs. It should stimulate discussion on missionary policy abroad and in the way by which money is raised at home for their support.

## Worship in Canoes

At Ilundo, a village in the Lingungu area of Congo, villagers worshipped from their canoes during the floods. At the ringing of a bell Christians came in their canoes and tied up all around a big mango tree, while the village teacher sat on a branch and conducted their worship.

The situation of people who live near the River Congo is reported to be "sad indeed". The floods in December washed away gardens and houses.

Yet reports tell of the Church in the Lingungu area doing a great

deal to help. Several collections of money were made and food was taken to those in need by means of canoes. But the rebuilding of houses and churches is going to be a heavy burden.

Further up the river, Yalikina has also suffered badly. The whole area including the state post was under water. Two teachers' houses were destroyed, others damaged and the front wall of the brick church building collapsed. Church Council meetings which should have been held there in December were cancelled because of the floods.

## A Reminder in Bricks and Stones

One of the many reminders of the early days of our mission in the Dinajpur area of East Pakistan is a heap of old bricks and stones by the River Tangon. The heap is very near to Sadamah, a village where there is today a large Christian community.

Those bricks and stones were once an indigo factory managed by Ignatius Fernandez. Fernandez was a Portuguese trader who became one of the first members of the first Baptist Church in India. He had been won to Christ by Carey.

Following Carey's example he devoted the proceeds of the indigo factory and a candle factory, which he also managed, to the support of the Dinajpur mission. Thus the foundations of a church in the Dinajpur area were laid.

Fernandez's missionary zeal and his sacrificial consecration of the proceeds of his daily labours to the cause of Christ are examples we all can emulate.

## Missionaries Today

*Has the Day of the Missionary Passed?*, by Ronald Bocking (London Missionary Society, 2s. 6d.) raises a number of relevant questions. In this booklet Mr. Bocking examines the use of the word "apostle" in various books of the New Testament. In the light of this study he re-defines the term "missionary" for today and concludes "that the missionary is a gift of Christ to His Church. . . . Whence it follows that only when the Church's task is done, when there are no more frontiers to be crossed for Christ is all in all, then, and only then, the day of the missionary will have passed."

## Yes - But Not Yet!

At a recent Church Council meeting in Congo, the chairman was pressing for a decision that no more debts should be allowed. One old evangelist stood up and said, "That is right, but you must not do it now: we have not all had a loan yet!"



# A Unique Baptist Church

By EDWARD and ROSEMARY WILLIAMS

*"To the Secretary, Johnnagar-Serampore Baptist Church:*

*The following are the new Associate Members:*

Rev. K. Marbaniang	Presbyterian	Punjab
Mr. B. C. Das	Baptist	West Bengal
Mr. L. Shangreikhai	Baptist	Manipur
Mr. B. R. H. Singh	United Church of North India	Punjab
Father P. K. Skariah	Syrian Orthodox	Kerala
Total of new Associate Members: 16."		

THIS was the letter written by the Secretary for English Work of the Church at Serampore at the beginning of the present academic year. These new members are all students who have come to Serampore and wish to be linked with the local Church during their stay here.

For some this will be an active association; for example, Mr. Das is a Bengali and so is able to join in the Bengali services and preaching as well as in the English services.

Father Skariah, however, knows no Bengali and is not per-

mitted by his own Church to take Communion or do anything except "co-operate". But each, as far as may be possible, wishes to be associated with the local Church.

Is there another such Baptist Church in the world? Another with a Syrian Orthodox Father on its roll? Any Church Membership roll has wonder for those with eyes to see, but here is one which embraces much of the whole drama of Christendom. Simply to limit the field, we have chosen just five of this year's batch as a sample.

What a variety geographically! for here is the north, east and

south of India. What a variety of language! for none of these has the same mother-tongue. What a variety of race and descent! for all are different. What a variety of background and experience! The eldest is forty-one years old, with five children; the youngest probably not yet twenty. Four of the five are from village homes, with houses of wood or of mud-and-thatch—in the high hills of the north-east, the tropical hills of the south or the islands of the Ganges delta.

## Converted at a Christian school

Marbaniang comes from a non-Christian home, but was sent to a Christian school where he was converted. He has been an ordained pastor for sixteen years, with a "flock" which now numbers three thousand; he has come to Serampore for further training. Bilash Das is from an active Christian family; his great-grandfather was the first convert and his father was a home missionary. He himself is a trained doctor who is now training for the ministry. Shangreikhai's father was converted through being brought up by a Christian pastor; he is here studying in the Arts-Science Department. Harnam Singh's grandparents were converted when he was a boy of six, and they brought him up and sent him to a Christian school; he speaks of slight opposition, but "not nearly so difficult as before Independence". He has been Vice-Principal of a non-Christian High School, but is now training for the ministry.

And Father Skariah's Christian ancestry? Perhaps nearly two thousand years of it! He has been a priest of his church for eight years, and wears the usual



(Photo: N. B. McVicar)

Serampore College



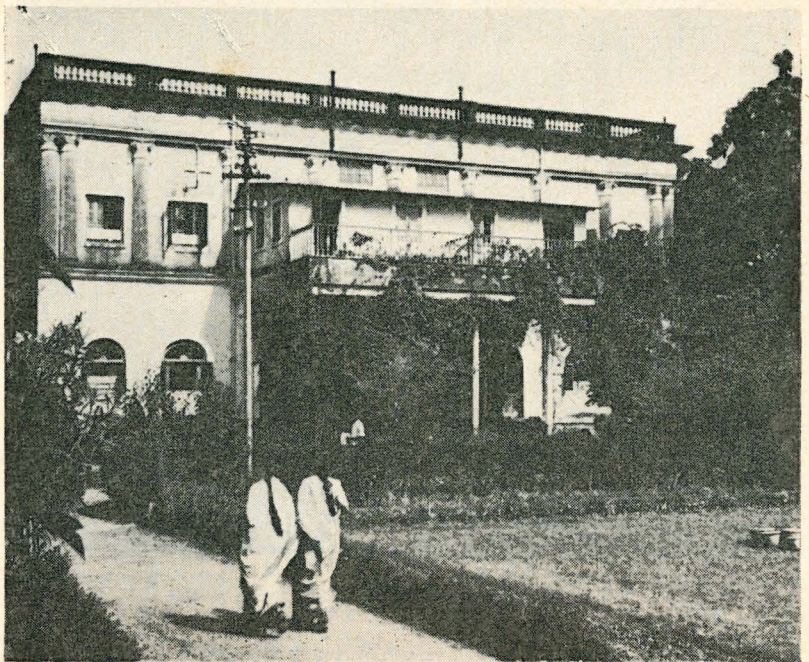
habit: white cassock, black cap and beard. The Syrian Orthodox Church sent him as its first missionary to the neighbouring state of Mysore; he went to a hill region where there were a few scattered Christians living in a community of uncultured Hindus, and when he came away there were eight churches and two hundred members. Now he is here for further training, with the pioneer spirit—never content with building up the Church where there are many to do such work, he wants to go on towards the north, where there are large areas still unevangelized.

Such are our members, and if you were to see the whole roll of Associate members you would find them coming from perhaps a dozen States and a dozen denominations, a dozen and a half languages and (who knows?) two dozen heresies! You would find not only students but members of staff; you would find participants from the recent Assembly of the World Council of Churches; you would find members from other countries of the East and West. All these meet in one of Christendom's historic churches.

### Some famous preachers

And then, look at the preaching list! True, we have just had the benefit of the World Assembly delegates, but is there any church secretary who would not turn green with envy at the thought of being able to publish such a list as this:

- 12 Nov.: World-famous missionary writer.
- 3 Dec.: Minister of the largest Baptist Church in the Commonwealth.
- 10 Dec.: General Secretary of the Canadian Council of Churches.
- 17 Dec.: Principal of Bristol Baptist College.
- 7 Jan.: Moderator of the United Presbyterian Church of the U.S.A.



(Photo: N. B. McVicar)

The Principal's House at Serampore (in which William Carey lived)

14 Jan.: World-famous theologian.

21 Jan.: Bishop of the Church of South India.

In order, Dr. H. Kraemer, Dr. Emlyn Davies, Dr. W. J. Gallagher, Dr. L. G. Champion, Dr. T. Taylor, Dr. Nels Ferre and the Rt. Rev. P. Solomon. Actually, the first and last named of these were in the end unable to come—but we did publish their names!

It is certainly an exciting Church. What a variety from North and South and East and West—linked in one fellowship in Christ. Here is cause for sheer rejoicing, for here is the fellowship which Christ came to create, brought together in one place—and was there ever any such true fellowship in any other Name?

What a variety of denomination! Here too is cause for deepest thankfulness; but it is thankfulness mingled with sorrow, for it is the reunion of those

who ought not to have parted, and it is not yet full reunion. But is not the joy over one sinner who repents greater than that over ninety and nine who need no repentance? So we rejoice in our fellowship in Christ.

*Stop Press.*—Since this article was begun there has come another application for Associate Membership—from Mr. H. Hadiwijono, of Indonesia. . . .

### Strangers and Sojourners

*Like a Strange People* by John Huxtable (London Missionary Society, 2s. 6d.) is a study of the essential foreignness of Christ's people, the Church, to every culture. But it is made clear that the Church and the faith which it proclaims has played and should continue to play a decisive part in the evolution of cultural patterns.





Musicians in the Kond Hills, Orissa

(Photo: Bruce Henry)

## 8,000 New Converts Baptized

Churches in the Vanga area of Congo, in Léopoldville Province, baptized almost 8,000 new converts in 1960. These churches have associated with the American Baptist Foreign Mission Society. 1961 was expected to be an even better year for evangelism.

This upsurge in missionary activity had come only months after missionaries had been driven out of the Republic of the Congo due to political and economic disturbances. The missionaries are back now, and are soon expected to reach the total quota of 57.

Rev. Norman Riddle reports that "many Congolese pastors and village evangelists are going on with only a fraction of their salaries." Church funds and educational matters are being handled exclusively by Congolese through their Congo Baptist Convention.

In addition to the advance in evangelism, Mr. Riddle reports "schools are humming and bulging more than ever." Church schools added more than 1,000 in 55 classes during 1960.

The Congo Convention has con-

ducted "Mission to the Church" institutes, an adaptation of the Baptist Jubilee Advance currently being conducted in the United States and Canada. The institutes are said to have aroused a new hope and eagerness among the Congolese to try new ways for the evangelization of their nation.

## Ceylon Methodists say No

The annual Methodist Synod of Ceylon has unanimously rejected the "final" draft of the Church Union Scheme. This was the third revision of the draft of 1955.

A resolution proposed by the Synod's chairman, the Rev. Fred S. de Silva, expressed gratitude to God for the measure of agreement that had been reached but inability to proceed to union.

The Negotiating Committee will now be recalled to consider further amendments to the draft scheme.

## Three Men who Plan

Three catechists made a public confession at the Assembly of the Church in the Bolobo district of the Republic of Congo.

They acknowledged that they arrived at the Assembly with the intention of making as much trouble as possible. And they had been conspiring with their tribal chief to break away from the Church and set up their own schools.

After the confession, the three men were forgiven and rededicated.

This was only one of several dramatic incidents at the Assembly which was held in the village of Makasu.

The final meeting had to be stopped because of an uproar by demonstrators outside. State officials were attending the meeting to legalize the boundary of Mission land at Makasu and to mark out the site of a future school near the church. The demonstrators, both unbelievers and Christians, were from another village about a mile away. They have been promised a State school, but they fear they may not get it if a Mission school is built so near to their homes.

Schools were a major problem before the Assembly. The Government is short of funds, and subsidies have not been forthcoming. Teachers worked without pay from September to Christmas, and this situation could not continue. The teachers agreed to work for very small

## Twelve Fish

Twelve men in the church at Bolobo in the Republic of Congo are known as Fishers of Men.

They are dedicated to the mission of seeking out men and women who have been expelled from the Church and trying to bring them back.

This is so big that it is difficult for anybody who is not on the spot to imagine its size.



## ned to cause Trouble

salaries which were paid by the Church. Then the Church found it could not meet the expense indefinitely and it was decided to close some of the schools. The Assembly resolved, however, to try to keep the schools open by charging parents the equivalent of a shilling a month per child. Teachers will still get cut wages and the Church will still have to make a contribution.

In spite of these financial difficulties, the Assembly decided to start a fund to open a Bible school when sufficient money is raised. Christmas Day offerings, equal to about £70, were allocated to the fund.

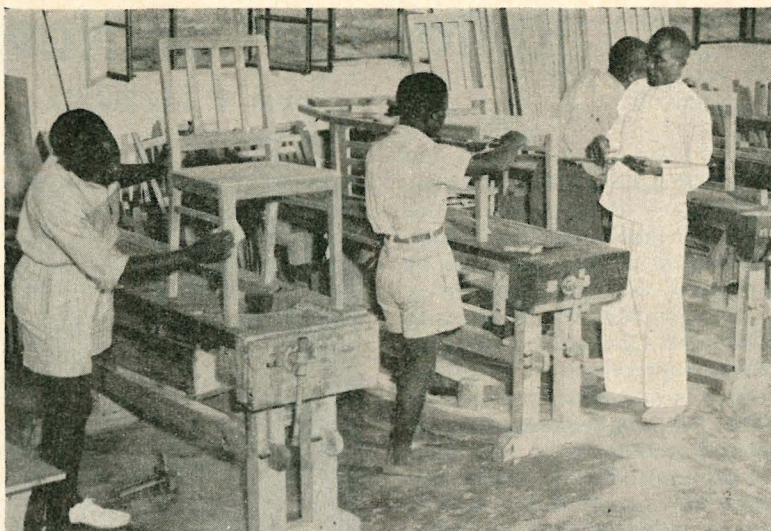
Pastor Nkosi presided over the Assembly which is concerned with an area of 4,000 square miles. It is a region where the Church is battling against tribalism and sectarianism. On the Sunday before the week of meetings began, Pastor Nkosi preached in the packed Makasu church. His theme was the unity of the Church—One Faith, one Lord, one Baptism—Neither Jew nor Greek—All one in Christ. Afterwards the business was dealt with in a practical way and without the stormy debates and harsh words against missionaries which occurred at the previous year's gathering.

Added to all the other problems of the district has been a violent outbreak of smallpox. Twenty deaths have been reported from one village.

## ners of Men

The church at Bolobo has about 1,500 members. But twice that number of people, about 3,000, have been suspended from the fellowship over the years.

Main reasons for the suspensions are adultery, taking more than one wife, quarrelling, drinking, failure to contribute to church funds and not attending Holy Communion regularly.



Boys learning carpentry in a Christian mission school in the Congo Republic

## Teaching Science with a Teapot

A teapot, a shaving mirror and a torch are taken by the teacher to the school.

The teacher has to give a lesson on Light in the Physics course. There is no equipment for teaching science in this secondary school in the Congo Republic.

Schools like it are multiplying. The young Congolese are flocking to them in large numbers. Missionaries' reports say they are eager to study. But the provision of higher education without adequate resources is taxing the ingenuity of the teachers.

A teacher has to give geography lessons to a school which has no atlases. So maps and charts have to be duplicated. That means extra work for the teacher. If the scholars had to draw their own maps, they would not finish their course in time for the examinations.

In addition to the shortage of apparatus and books, there is a desperate shortage of qualified teachers. A teacher well qualified to teach, say, history and geography may also have to take lessons in mathematics, a subject in which he or she does not shine. This problem is going to become more serious in the new schools. They are designed

to provide six-year courses. If teaching without qualification or equipment in the first or second year is an arduous job, what is it going to be like in the fifth and sixth years?

### THE BAPTIST TIMES

#### A Note from the Editor

With the help of the secretaries and the editorial staff of the B.M.S., *The Baptist Times* is able to give frequent and up-to-date missionary news and to publish official announcements by the Society.

All Baptists should read their own paper.

**THE BAPTIST TIMES**  
**Thursdays, 4d.**

From newsagents, church agents, or by post (one year's subscription, 28s. 6d.) from:

**The Publications Manager,**  
6 Southampton Row,  
London, W.C.1.



# Reflections on New Delhi

By A. S. CLEMENT

## 4. The Serving Church

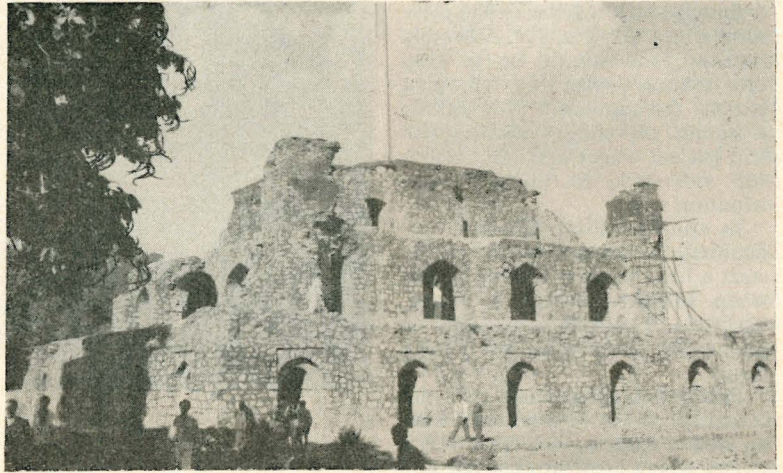
ON the second Sunday evening of the Assembly the work of the Division of Inter-Church Aid and Service to Refugees was presented in a novel way. Mr. Max Robertson of the B.B.C. conducted a series of short interviews with workers from all over the world, the interviews being interspersed with recorded readings from Scripture, music, and films. It was an interesting experiment, but it hardly succeeded: there was too much talk and too little drama.

However, the presentation reminded the participants of the service being given all the time in so many countries to those in need. The hungry are being fed, the naked clothed, the homeless housed, the sick cared for. When disaster comes swiftly, the representatives of the Division are soon on the spot to discover how best they can organize help and relief.

### A distinguished Japanese Christian

The introductory address on the theme "Service" was given in full session by Dr. Masao Takenaka, Professor of Christian Social Ethics at Doshido University, Kyoto, Japan—and a most competent address it was. He laid stress throughout that it was in a rapidly changing world that Christians were called to serve. It was also a world which had become one world, and a world over which there hung a terrible threat.

"A terrifying example of this one, yet divided world is the fact that mankind today is sharing one great fear, namely the fear of total destruction by the absolute weapon". In this world Christians were the followers of the Servant-



(Photo: A. S. Clement)

Ashoka's pillar and the ruins of a palace in the ancient city of Delhi established by Feroz Shah in the fourteenth century A.D.

Lord, and in their service shared in His ministry. One illustration which he used is well worth quoting:

"A few years ago the government of France asked the Ministry of Social Welfare in Japan to recommend the most outstanding social workers in Japan to list them in a French-text book. Four people were recommended. They were: Jyuji Ishii, who opened the first orphanage in Okayaura; Kosuke Tomeoka, who is the founder of an institution for juvenile delinquents; Gunpei Yamamura, who established various social settlements through the Salvation Army; and Takeo Iwahashi, a blind man who dedicated his life to the welfare of the blind. All of them, without a single exception, are Christian".

Two other addresses of note on this theme were those of Dr. Egbert de Vries of Holland, an expert in social studies, and Mr.

M. M. Thomas of South India.

Dr. de Vries drew attention to the vast changes which were making men think in terms of a world community. "There is no escape for any church, whatever its structure," he said, "from thinking, praying, and acting in global terms. The whole world is not only at the doorstep of every church in a metropolitan slum area, it knocks also at the door of the quiet, perhaps placid village churches in Europe or in the rural areas of North America. It does so by changing the social environment in which church members live. It does so by changing their aspirations, their attitude, their behaviour". The churches in the West had special responsibilities. These included the will to live in an ecumenical dimension. "Action or inaction of our own church in view of injustice or discrimination, oppression of liberties or ignorance and complacency has its reper-



cussions all round the world". There must be a sharing of material and technical privileges with churches and nations overseas.

It was Prof. Takenaka's address which provoked the most discussion in the full assembly. A representative from Indonesia raised the problem of the place of schools and hospitals in the service rendered by the churches. These institutions were being taken over by states. It may well be that Christians will have to decide what are the proper forms of service within the Welfare State. He saw the great changes in much Christian service of producing Christians who feel inferior. The opinion was expressed by a representative of the Ethiopian Church that in trying to raise the social and economic standards without improving the religious and moral standards the churches might well create discontent and unhappiness. Mankind's greatest need was for spiritual nourishment and experience. From an Australian delegate came the plea that the Assembly should not forget the Islands of the Pacific where social change was

now extremely rapid. But the most striking contribution from the floor was that of an African youth participant, a Methodist who in a vigorous, imaginative speech pictured the churches of the West as Moses at the burning bush receiving the command to tell the "principalities and powers", Let my people go that they may serve me! Because Moses was standing trembling and afraid, African subject people were in a mood of frustration and despair. "Perhaps," he suggested, "it is because Moses has grown rich in the land where he has settled. Also, he is partly an Egyptian and so finds it difficult to identify himself with dirty people". He ended with a note of warning that if Moses refuses to go, then God will set His people free by other means, and the Church of today will suffer the fate of the first Israel.

#### Christian service is distinctive

The official statement on Service took up the main points raised in addresses and speeches. It begins with the reminder that "Christian service as distinct from the world's conception of philanthropy, springs from and

is nourished by God's costly love as revealed by Jesus Christ. Any ethic of service must have its roots there". In rapid change, in which all are involved, the attitude of a Christian should be one of positive and discriminating participation, based on compassion for his fellow-men and an unshakable confidence in the loving wisdom of God. There is a great need, it is urged, for a theology of nature. Scientists should be helped to understand the nature of man and of God's purpose for him even as businessmen, administrators and theologians should be helped to a better understanding of science.

One paragraph refers to the effect upon people of living long under the threat of nuclear war. Another deals with the complex problem of race relations. "When oppression, discrimination, and segregation exist, the churches should identify themselves with the oppressed race in its struggle to achieve justice". The churches are plainly told that they must set their own houses in order. There should be no discrimination in local congregations, and people of different races should be utilized in positions of leadership.

Perhaps the most significant section is that in which it is declared that in a changing and divided world Christians are called by God:

- to hold each other in brotherly concern and prayer.
- to sustain each other in witness in all circumstances.
- to affirm their fellowship with Christians of all races and nationalities through worship, suffering, joy and service in the 'unity of the Spirit'.
- to share, as real brothers in Christ their experience, convictions, and all they have learned under any given political, social or economic situation."



(Photo: A. S. Clement)

Girls of the Gange High School, Delhi, each in a national dress of a different state of India



# Kimpese Carries On

By LILY M. JENKS

**T**HIS has been an eventful year for me in several respects. First there was the settling in again, seeing to my home and plunging into my new teaching programme.

The students, delighted to have a full complement of teachers after only a skeleton staff, were on their best behaviour. I might add that in some cases this did not last very long!

So often have I felt really sad for them in their pathetic disillusionment, as their tremendously high hopes, nay certainties, did not materialize. For them the birth of their nation on 30 June, 1960, was to have ushered in a realm of peace and plenty, progress and possibilities of all sorts. Alas, the passing months have not only shattered many of these ideas but also brought new hardships in their wake—rising prices, scarcity of commodities and unemployment.

Those fortunate enough to be in state paid work are enjoying rapidly rising salaries but one wonders whence the money comes and how long it will be forthcoming.

## Menacing clouds

Time and again menacing clouds loom on the horizon and seem to be approaching, only to go away again for a while as do real clouds in the blazing tropical sky—with this big difference that the latter leave one disappointed at the receding probability of an air-cooling storm! Rarely have I been so deeply moved as when I listened to some of the lads here singing in the church one evening in June.

It was a sad, haunting dirge-like melody—"Oh Father God, look at our people at this time,

our land is shaken, our hearts are fearful, peace and love have disappeared; we asked for freedom, but now confusion has come in. Our people's hearts have changed; our brothers are shedding blood; other countries are coveting Congo.

"Oh God, look at our fear, see how men of all nations are using their knowledge to destroy this earth where your creation dwells.

"Oh God, we lift our prayer to You, hear us this day."

## God's torchbearers

As the students bearing lamps wended in all directions after the service, I prayed that God would indeed lighten their darkness and use them as His torchbearers even through suffering if need be.

Less than a month later a few were on the high seas or in the air, bound for further study in

Europe or America. Others were beginning their life work in Congolese Church centres as far distant as nearly a thousand miles from Kimpese.

On graduation day, Mr. Lulendo, former E.P.I. student, high government official and a leading layman of the Church, had told these students of his recent visit to Ethiopia for a pan-African educational conference. He had been impressed by an exceptionally fine plant nurtured by the Emperor in his palace. "That must be the aim of you Christian teachers," said he, "to help the children of Africa to grow into strong upright attractive youth".

I like to take the picture further and think of the Emperor's personal interest and perseverance in the growth of the flower adorning his dwelling.

That is where you come in with the steady watering for the King by prayer and giving.



Morning worship in the chapel of the College for Pastors and Teachers at Kimpese



## Ropeholders Celebrate their Golden Jubilee

On 7 April last the Ropeholders at Balham Baptist Church, Ramsden Road, celebrated the Jubilee of the League. It was in 1912 that the Red Cross League had its first meeting under the leadership of the late Mrs. A. H. Reid, and during the First World War the name was changed to Medical Missionary Helpers and subsequently, to Ropeholders.

In the afternoon, the present members were At Home to parents and friends, and the children entertained with choruses and recitations and a short missionary play.

The evening took the form of a re-union of "old Ropeholders" and amongst the hundred or so who gathered together, there were several foundation members. Greetings were read from many friends, including Mr. J. D. Knight of B.M.S. Léopoldville, and Miss Phyllis Hart who is with the Bible and Medical Mission in Lucknow. Mrs.

Thompson spoke on behalf of the Rev. R. V. de C. Thompson (who was on deputation for the B.M.S.) and both Dr. Florence Collier of the C.M.S. and Dr. Ian Acres who served the B.M.S. in Bolobo, gave short addresses. All spoke of the influence Ropeholders had had, not only on their own lives, but in stimulating missionary enthusiasm amongst so many others who are now scattered amongst our various churches.

The Pastor, the Rev. W. Herbert Price, closed with an epilogue, and reminded us that whilst it is good to look back and give thanks, it is the forward look which is necessary for us now, and he asked every ex-Ropeholder to pray regularly for missionary work.

In addition to the usual Ropeholder gift of £55 to the B.M.S. an extra £55 was raised by the old Ropeholders, and this will be sent to the Transport Scheme.

## Help from the Channel Islands

Bethel Junior C.E. Society, Landes du Marches, Guernsey, held a Sale of Work last autumn to raise money for the B.M.S. The juniors were very keen: boys painted posters, chopped and bundled wood, put cactus plants in pots, and so on; girls embroidered linen, made cakes, dressed dolls.

The Sale was a great success; in spite of rain a large crowd came and soon there was hardly an article left. The leader wrote, "We felt very happy when we counted the money but our real happiness is that we are able to help in the furtherance of the Lord's work."

From this effort the B.M.S. received £40.

Last March the C.E. Society of the Baptist Church, Burra Isle, Shetland, sent a donation of £1 10s. 0d.

## American Methodist for New Division on World Mission and Evangelism

The Rev. Dr. Roland W. Scott, an official of the Methodist Board of Missions, New York City, has been appointed to serve in Geneva as one of the secretaries of the Division of World Mission and Evangelism of the World Council of Churches.

The appointment has been announced by the Rt. Rev. J. E. Lesslie Newbigin, director of the Division which was created in 1961 at the New Delhi Assembly of the World Council when the International Missionary Council and the World Council of Churches became a single organization.

The new official will assist in the general administration of the Division's Geneva office. There are two other offices of the Division, one in New York, headed by Dr. George W. Carpenter, and a London office, under the direction of the Rev. Ronald K. Orchard.

The new World Council official has served as executive secretary

for administration and for Europe, North Africa and Southern Asia of the Division of World Missions of the Methodist Board of Missions.

Dr. Scott served in India as a missionary from 1930 until 1955, and was for a number of years one of the secretaries of the National Christian Council, with special responsibility for evangelism and theological education.

In 1956 Dr. Scott became executive secretary of the Joint Office for Southern Asia and the Middle East of the Division of Foreign Missions of the National Council of Churches in the U.S.A. He returned to his own Board in 1958.

Dr. Scott was born in Toledo, Ohio. He was educated at Toledo University, Asbury College, Drew Theological Seminary, and Columbia University. Before being commissioned a missionary he was pastor of Methodist churches in Dunkirk and Fountain City, Indiana.

## What Leprosy Really Is

There is still much prejudice and fear associated with the disease commonly known as leprosy. A booklet which should help to remove misunderstanding is *Biblical Leprosy, a Suggested Interpretation*, by Dr. R. G. Cochrane, formerly Principal of the Christian Medical College at Vellore, South India. (Tyndale Press, 1s.)

Intended primarily for medical students, doctors, and nurses, it is of value to all interested in medical missions.

## Carey Hall Jubilee

Carey Hall, the Women's Training College for missionaries and church workers at home and overseas, in which the B.M.S. participates, is fifty years old this year.

As part of its Jubilee Celebrations it is attempting to raise a fund of £7,000 to provide an adequate chapel for prayer and worship. The present chapel is just a large bedroom adapted for the purpose.

Contributions can be sent to Mr. Howard Diamond, F.C.A., 48 Broadway, London, S.W.1.



# The China Committee is Still in Action

By A. H. HAWKINS

THE China Committee does not often meet, but let no one imagine that it has gone out of action! At its recent meeting there was vision and purpose and prayer. While the number of our missionaries who once worked in China naturally grows fewer and our hearts were sad on account of absent faces, yet there are still some at work in the wide harvest field, Mr. and Mrs. A. Elder in Brazil, Mr. and Mrs. W. C. Bell in Trinidad, Mr. and Mrs. Spillett in Hong Kong, and Mr. and Mrs. E. G. T. Madge at Headquarters. We still think of them as "China" missionaries.

Though not members of our staff, Dr. Ellen Clow is in Hong Kong helping in the succour of refugees and the veteran F. S. Drake lecturing in Hong Kong University. There is a great story in all that, not to mention Dr. H. R. Williamson constantly using his skill in the Chinese language in the service of the B.B.C.; fifty-

four years since he was commissioned to his great work.

However, the committee does not spend time looking backward, except as an act of thanksgiving to God; it is constantly on the watch for fresh openings for extending the Gospel among Chinese people. Inquiries were made in regard to the 10,000 in Calcutta, but Christian work is already going on there and an opening for the B.M.S. was not found practicable. Malaya seemed a possible centre for the production and dissemination of Christian literature but this needs a pre-requisite of fluent Chinese.

Various aspects of work in Hong Kong were reviewed, and then, almost "out of the blue", a nurse offers for service with the Society with a deep conviction and concern to put her knowledge and skill at the service of Chinese people. There is a hospital in Hong Kong where she would be welcomed and in due course we hope

she will go forward to gain the language and get to work. That is written as a somewhat prosaic statement of fact. In reality it is a deeply moving one. The China committee is still at work!

The doors into China itself are still fast closed. There is some coming and going between Hong Kong and the mainland but no news comes through of the churches, built, under God, by our missionaries in the north. The political situation is known from the newspapers; and a bitter famine in central provinces has been reported. We learn that the government is ready to allow food parcels to enter the country. The communist régime has done much for the people in raising economic standards, extending education and providing medical service. Such things are all to the good but they do not necessarily equate happiness and freedom. The Lord of time and eternity is keeping watch upon His own. Do not cease to pray for China.

Our thoughts also go out to the Rev. Norman Kemp who is leaving Worthing with his wife and children to take the pastorate of the English Church in Kowloon.



Indian coolies returning from the tea plantation



## BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Orissa, a state in which there are many Hindu shrines, and once known as the "holy land of the Hindus", has a population of 17,560,000. It was one of the most poverty-stricken areas in the Indian republic, but recent advances in irrigation works, etc., have done much towards raising the agricultural yield and so the living conditions of the many peasant farmers.

Under the leadership of the Utkal Christian Church Central Council there has been a considerable growth in Baptist Church membership, and in West Utkal and the Kond Hills a mass movement into the church has been taking place. In the Kond Hills there are now 113 Baptist churches. Last year there were over a 1,000 baptisms and 2,000 men and women are under instruction in preparation for baptism. In West Utkal there are 145 churches with a membership of over 6,000.

Mass movements bring problems of pastoral care, education in church membership and also the secular education of the new converts, and all these are much on the hearts of our missionaries and the Baptist Church in Orissa. More resources are needed.

The areas of older work in Orissa also need our prayer, as also does work among Telugus begun in Cuttack and Berhampur, the educational institutions, the hospitals and the agricultural work centring on Driptipur.

### AUTUMN RALLY

and farewell to

REV. J. B. MIDDLEBROOK

Tuesday, 18th September, 1962  
WESTMINSTER CHAPEL

## ACKNOWLEDGEMENTS

(To 21st May, 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* "Sympathizer", Abergavenny, £1; Anon., £4; A.B., 10s.; "A Little More", Congo and Angola, £2; Anon., £50; Anon., £2; Anon., £4; Anon., £2 8s.; Anon., Penzance, £3; Anon., 5s.; Anon., £1; Anon.,

Devon, £1; "A Bloomsbury Member", £1; Anon., Market Harborough, "Work in Angola", £5; "A Small Gift", £1 10s.; "In memory of Cousin Kate", £1; Anon., £4 17s. 10d. (proceeds of 50 Guilder notes); Anon., Sutton-in-Craven, £5.

*Gift Week:* Anon., £1.

### Legacies

The following legacies have been gratefully received during recent months:

							£	s.	d.
<i>April</i>									
10	Miss E. Perrott	...	...	...	...	...	100	0	0
11	Miss M. F. Watson	...	...	...	...	...	50	0	0
	Miss O. L. White	...	...	...	...	...	30	0	0
13	Miss E. S. Turtle	...	...	...	...	...	497	14	2
	A. Steer	...	...	...	...	...	36	5	0
16	Mrs. E. H. Stacey	...	...	...	...	...	985	3	0
17	Mrs. A. V. Page	...	...	...	...	...	340	14	8
18	Miss L. G. Carey	...	...	...	...	...	25	0	0
	Mrs. R. E. Ville	...	...	...	...	...	10	0	0
25	Mrs. H. A. Lloyd	...	...	...	...	...	100	0	0
26	Mrs. E. M. Grove	...	...	...	...	...	100	0	0
27	Miss L. Eltham	...	...	...	...	...	20	0	0
	Rev. F. Sunderland	...	...	...	...	...	100	0	0
<i>May</i>									
3	P. K. Gibbon (Medical)	...	...	...	...	...	395	10	0
7	H. Lonsdale	...	...	...	...	...	100	0	0
8	Miss E. F. Darby	...	...	...	...	...	50	0	0
9	A. A. Rutter	...	...	...	...	...	993	19	4
14	Miss A. E. Roberts	...	...	...	...	...	10	0	0
	J. G. Kress	...	...	...	...	...	100	0	0
16	Miss A. H. Haugh	...	...	...	...	...	50	0	0
17	Miss E. P. Twigg	...	...	...	...	...	103	5	7
21	E. G. Osman	...	...	...	...	...	186	2	2

## MISSIONARY RECORD

### Arrivals

- 18 April. Dr. and Mrs. H. G. Stockley, from Lungleh, Assam.
- 25 April. Dr. Gwenda M. Lewis, from Vellore, South India.
- 29 April. Rev. K. F. Weller, by air from Cuttack, Orissa.
- 4 May. Rev. C. A. and Mrs. Grant and family, from Ratnapura, Ceylon.
- 4 May. Mr. Jão Maconduea, from Angola, for study in this country.
- 16 May. Miss L. Quy, from India, en route for the U.S.A.

### Departure

- 9 May. Miss E. Motley and Miss W. Pawsey, for Brussels.

### Birth

- 1 April. To Rev. F. and Mrs. Wells at Udayagiri, a daughter (Rachel Elizabeth.)
- 2 May. To Rev. G. R. C. and Mrs. Allen, at Bolobo, a son (Bryan Geoffrey Paul).
- 6 May. To Dr. and Mrs. L. Mullins, at Ntondo, a son (Michael Lewis).

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams, Asiatic Wesphone London. Chairman: Rev. A. C. Davies, B.A., B.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. General Secretaries: Rev. J. B. Middlebrook, M.A., (Home) Rev. E. G. T. Madge, B.A., B.D. (Foreign). Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.



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**E. A. Payne and N. S. Moon**

**3s. 6d. net (postage 4d.)**

On 24 August will be commemorated the 300th Anniversary of the Great Ejection—on that day 1,800 ministers were deprived of their livings in the established church of England. How this affected Baptists is told in these essays. All Baptists should read this new booklet before the main commemorations at the City Temple in August and the Royal Albert Hall in October take place.


## **THE CAREY KINGSGATE PRESS LTD.,**

**6, SOUTHAMPTON ROW, LONDON, W.C.1.**



AUGUST 1962

PRICE SIXPENCE



# *Missionary Herald*

OF THE BAPTIST MISSIONARY SOCIETY



A village in the Lower Congo



# J.B.M. of the B.M.S.

By ARTHUR C. DAVIES

(Chairman of the Society)

THE picture I shall always carry with me, I think, of the normal B.M.S. "Front Bench" in the Council Chamber of the Baptist Church House, will be one which has J.B.M. and Ernest Brown sitting side by side, to the right of the chairman. What a contrast they presented, in outward appearance—the Treasurer, stocky, rubicund, ebullient; the Home Secretary spare, aesthetic, reticent. And yet, how much Ernest Brown obviously appreciated his colleague!

It was, to me, an outstanding illustration of one of the most wonderful things about "J.B."—the fact that this stalwart son of the North, justifiably proud of his Yorkshire origin, was able to capture the enthusiastic affection, not only of men of his own type, but of the people of Scotland and Wales, and of the genial inhabitants of those West Country shires where the blood of Celt and Saxon has mingled for centuries, to produce a particularly warm and open-hearted kind of Englishman.

## Deeply interested in people

The secret, of course, is not far to seek. It lies in the fact that J.B., whatever outward appearances would lead us to expect, is deeply interested in people. He has an instinctive sensitivity to the direction in which the thought of those around him seems to be turning, and a readiness to develop his own ideas in a way that takes due account of theirs.

Few could be more generous than he in praise of any budding talent that comes within his range of vision. There must be hosts of committee members and workers in auxiliaries who remember with gratitude how,

when they were new, he made them feel that they mattered to him, or who have been spurred to nobler effort by his unstinting appreciation. It is by such



Rev. J. B. Middlebrook

sympathetic understanding of people's needs that he has won the hearts of so many people in so many places, and has done an incalculable service to the Society by keeping its supporters enthusiastically united in all the scattered sections of its constituency.

Few people can equal him at putting across a financial appeal. Although the atmosphere in which this year's Annual Public Meeting of the Society ended made it inappropriate to dwell upon the fact, it was an appropriately signal triumph that J.B.'s masterly presentation of the claim for the offering should have produced a collection of £548. It was perhaps the greatest of such appeals that he has ever made; but what gems they all were! The fact is, of course, that

as a master of platform advocacy he has few peers and perhaps no superiors among Baptists of this generation.

The other great thing about him, in my view, is that he is such a convinced defender of those special principles which it has been the privilege of Baptist churches most conspicuously to proclaim. Like the old prophets who never faltered in their teaching, although they saw no prospect of its early adoption by any but a small "remnant" of the "children of Abraham", he has never been afraid to remain a member of an "advance-guard" minority.

For all these things this denomination of ours owes him a tremendous debt. Our indebtedness is not ended yet. Thank you, J.B.!

*Rev. J. B. Middlebrook, M.A., retires at the end of this month. Since 1942 he has served the B.M.S. with distinction as General Home Secretary.*

*The twenty years have been momentous ones, bringing about considerable changes both at home and overseas. With wisdom and courage, and great skill as propagandist and preacher he has kept the home churches aware of their missionary obligation and played a notable part in the general leadership of the Society.*

*In this issue we pay tribute to him.*



# A Great Home Secretary

By E. G. T. MADGE

(General Foreign Secretary)

**I** FIRST met the Rev. J. B. Middlebrook in 1942, soon after his appointment as General Home Secretary of the B.M.S. That summer, his first in office, he was President of the Seascale Summer School, one of the few schools it was possible to run during the war years, and I was Secretary. The happy fellowship and co-operation together during that fortnight has been continued through twenty years, and, now that he is retiring from office as General Home Secretary, I pay this tribute to all his advocacy and support of foreign missions have meant to our missionaries and those who, like myself, are responsible for the direction of the overseas work. We have worked together in many departments of the Society's life, and travelled together in widely scattered parts of the B.M.S. field and in many differing circumstances.

## Sent on deputation

As a missionary on furlough (the meaning of which the Home Department never confused with the word "holiday"), I was subject to his direction and, in consequence, during three furloughs in this country, visited many parts of Britain, and churches I had never even heard of before! He did not send me quite all the way from Land's End to John o' Groats, but, in keeping the appointments he made for me, I became familiar with the British Railways network from Peterhead in the north to Penzance in the south west.

In 1954, I had the privilege of acting as host and guide to Mr. Middlebrook when he visited India and Pakistan, and he, in turn, became acquainted with out-of-the-way railway junctions

where missionaries change trains in the early hours. Under my tutelage, he learned to eat curry and rice, though he never became an enthusiast for the more peppery dishes! Diplomat that he is, he faced each and every experience with calm and even verve. There is a picture somewhere in the archives of the two of us sitting on a form having our feet washed in a village in the Rangpur area, where it is the custom in the churches for all visitors to be welcomed in this delightful, though rather embarrassing, way.

## In travels abroad

In 1960, we travelled together in Brazil, first attending the Baptist World Alliance Congress in Rio de Janeiro, which concluded with the rally of 200,000 people addressed by Dr. Billy Graham, and going on to visit B.M.S. stations in our newest field in the State of Paraná in South Brazil. Much of our travel was by air, in four-seater air

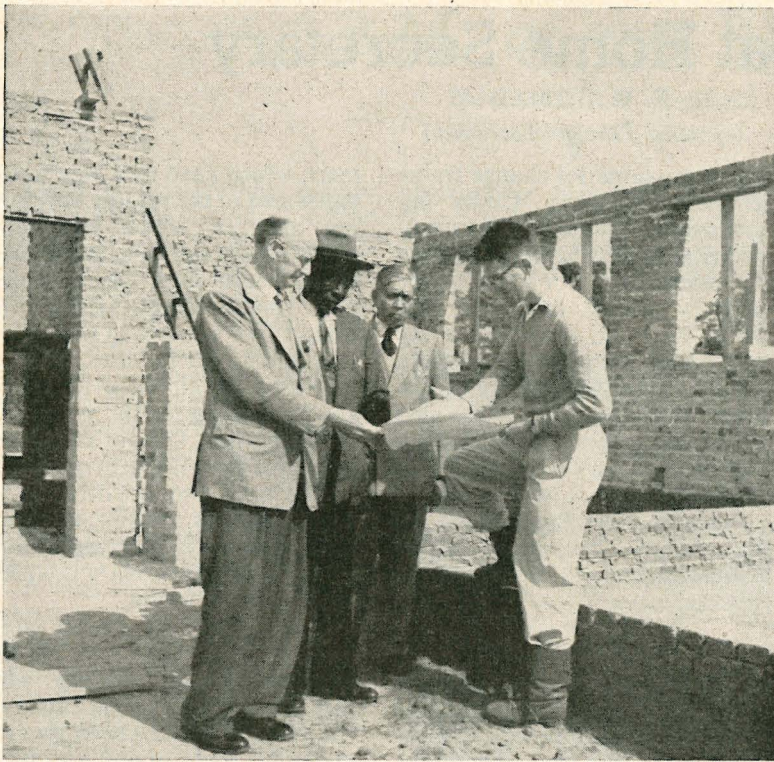
taxis, which gave us a wonderful panorama of the rapidly developing area in which our missionaries are working. We visited coffee plantations, large estates, and smallholdings, shared in evangelistic services in new cities and remote farmhouses, and rejoiced to see all the evidence of God's blessing on the preaching of the Gospel. On our return we were able to speak with one voice of the need and opportunity in Brazil, and, as a result, our staff there has been increased from three to five missionary couples, with more to follow.

Since 1959, I have been privileged to work with "J.B." in the Mission House, sharing with him the direction of the affairs of the Society. His has been the responsible and honoured task, faithfully fulfilled year by year, of stirring up the interest and concern of the churches in this country, and mine the direction of our overseas enterprise, to use the resources thus placed in our hands for the glory of God and



Rev. J. B. Middlebrook at Balurghat, Bengal, with (left to right) Miss M. Edwards, Rev. E. G. T. Madge, Rev. Paul Rigden Green





Rev. J. B. Middlebrook discusses with Rev. D. G. Winter the plans for the church building at Cianorte, Brazil, while Rev. Samuel Koli of Congo, and Rev. Benjamin Pradhan of India look on

## BAPTIST MISSIONARY SOCIETY

### AUTUMN RALLY

and farewell to

**REV. J. B. MIDDLEBROOK**

on his retirement

**TUESDAY, 18 SEPTEMBER**

at 7 p.m.

in the

**WESTMINSTER CHAPEL**

*Please make a note of the date  
and arrange to be present.*

the extension of His Kingdom in our nine fields.

This tribute to him is written not only on my own behalf, but also on behalf of present and former missionaries of the Society. During our years overseas, all of us came to associate the reliable support and constant fellowship of the churches in Great Britain with the name of J. B. Middlebrook. He was the very incarnation of the continuing purpose of the Church to answer the call which first came to our denomination through William Carey.

In committees, he could be devastatingly critical of poorly thought-out ideas, and in discussion would return to the fight again and again if he felt his point of view was right. He always unflinchingly accepted the challenge of urgent need and new opportunity in our various

fields, and under his guidance the churches raised considerable sums of money, in addition to the normal budget of the Society, beginning with the Ter-Jubilee appeal of 1942, and most recently for cyclone damage in Pakistan, and for the Angola refugees. Above all, we owe him a tremendous debt for the raising of £42,000 for the projected Angola hospital. It is not Mr. Middlebrook's fault that this hospital has not been built, but we look forward to the return of happier days in Africa when the money, which is now invested here in London, will be used to express God's love and compassion for the people of Africa.

We shall greatly miss him from the Mission House, but look forward to his continued advice and help as an honorary member of General Committee.



An off-the-record chat with Rev. A. S. Clement outside Sutcliffe's house at Olney



# A Great Advocate for Foreign Missions

By A. H. KIRKBY

(Minister of the Victoria Road Church, Leicester)

OVER the last twenty years J. B. Middlebrook has made a notable contribution to the life of the denomination, not only in his leadership in the Mission House. He has rendered a considerable service to the ordinary man in the ministry through the character of the propaganda which he has sent out. As one from the ranks of the ministry, he has been well aware of the needs, and he has most skilfully and helpfully interpreted the whole mission of the Church, at home and overseas.

It is as a great interpreter of the Church's mission in the world that J.B. will be remembered by many at this time of his retiring. Over the years he has consistently, diligently, imaginatively, and enthusiastically presented the claims of our Missionary Society, but he has done so in such a way that its work has been seen as a function of the essential life of the Church. It was once suggested of some nineteenth-century Christians that Missions were enterprises to which they gave their spare coins and their spare daughters! There has been nothing optional about Missions as interpreted by J. B. Middlebrook.

## In the great succession

J.B. stands in the great succession of those who from the time of Carey and Fuller have insisted on the religious and spiritual character of the enterprise. Shining through all the variation in the propaganda of his years in office has been the religious motive. The mandate is in Scripture; the means to be employed are never merely humanitarian

exercises but are always services for those for whom Christ died.

What a volume of literature has come our way over the years! One thinks of the Ministers' Letters, full of information about what is happening, and setting the news in the context of the local church, the denomination, and the world. There have been quarterly Calls to Prayer, with their little piece of exposition, and their help in praying "with the understanding". For many years there was the regular weekly column in the *Baptist Times*. What a pity that was dropped! What a loss the paper inflicted on itself when it stopped the column. In addition, there have been leaflets of varying size and shape and theme showered upon the churches!

## The religious motive

It is interesting to try to trace the varied ways in which J.B. has insisted on the religious motive. At times he has been severely theological, deftly interpreting perhaps a Pauline phrase or a saying of our Lord to bring out a new missionary meaning. He has done this in the Prayer Calendar, in the quarterly Call to Prayer, in advertisements, and in the Letter to Ministers. These have been salutary reminders of our high calling as interpreters of the Word.

Often the presentation has been personal or historical, through an emphasis on an individual, or an institution, or on a movement. The missionary heroes of the Society have become known in a new way, some, like Timothy Richard, for the first time. It has

been good to have the historical perspective emphasized. Western man finds it too easy to become interested in generalities and in abstract ideas. He forgets that the Christian Faith is an historic religion, with God mightily active in the midst of history. "The Word was made flesh."

## The theological interpretation

There have been occasions when facts and figures have been in the foreground. Budgets and Balance Sheets, however, have been presented in the context of faith, never merely as facts of finance. A term that is currently receiving a lot of publicity is the word "stewardship". The idea behind the word has been implicit in this type of propaganda. *What* we give has never been separated from *Why* we give. Our giving has been consistently interpreted as a confession of faith, our declaration that Jesus is Lord, over against the gods many and lords many, both secular and religious.

J. B. Middlebrook has helped the man in the ministry by his own ministry up and down the country. He has not spared himself in visiting the churches and in meeting Ministers in their Fraternals. He has brought encouragement on these occasions by his own bearing, and by his lucid expositions of the missionary work of the whole Church.

May his years of retirement be many and happy. May they provide yet further opportunities for him to interpret the mission of the Church in every place where it serves, at home or overseas.



# How a Colleague found him

By ALEX A. WILSON  
(Assistant Home Secretary)

**I**N the summer of 1937 I met the Rev. J. B. Middlebrook for the first time. We were both at Zürich, attending the Baptist World Alliance Young People's Congress, and each leading a party. It was a memorable experience for me and not least because of the numerous contacts I had with the one who was to be my colleague and chief for over twenty years. I found that we had

## so much in common

We had both served in the First World War during which Mr. Middlebrook lost an arm, and the experience of which left an indelible impression on his character. There is a sense in which since he has always been at his best when his back has

been to the wall. We passed through those depressing years of the slump, when unemployment reached the highest ever level, and ministers of the gospel were challenged to do more than preach to the despairing out-of-works, and to the even more unfortunate rising generation for whom there seemed to be little prospect.

The minister of the New North Road Church, Huddersfield, met that challenge in a way that revealed those gifts of statesmanship, and the powers of leadership, that were so soon to be at the disposal of the denomination. It was quite evident to me that this man with whom I had so much in common was destined to play an outstanding part in future leadership, and I felt

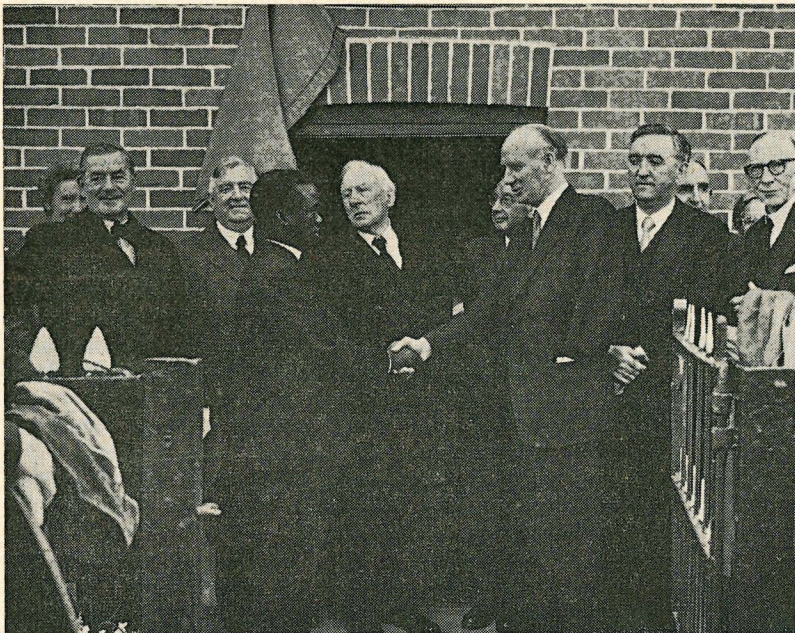
instinctively that I was going to see and hear a lot more of him.

My next contact with him was at Seascale. The war was on and I had accepted an invitation to be the Young People's Secretary of the B.M.S. and the Summer School at Seascale was my first official engagement. To my delight J. B. Middlebrook was my President, and no one could have been kinder or more encouraging to one who was shivering on the brink of his Jordan. I found him

## so rich in friendship

that the experiences of Seascale 1941 will remain a constant inspiration to me. Outstanding amongst these was a walk we had together across the golf course when Mr. Middlebrook, little knowing that within a few months he would himself be at the Mission House and in charge of Home Affairs, promised that he would give me his full support. The fact that he so soon became Home Secretary did not deter him but rather enabled him even more fully to fulfil his promise. This capacity for friendship is not the least of Mr. Middlebrook's gifts.

Missionaries on their return from the field find a hearty welcome; young people, who have been privileged to be at Summer School with him, have been attracted by his warmth and understanding. Supporters in the churches are amazed at his capacity for friendship. Nor is it confined to the old country, his contacts through the Baptist World Alliance and the International Missionary Council have endeared him to leaders in both hemispheres; indeed, leaders at home and abroad, in the international and interdenominational



Rev. J. B. Middlebrook greeting Rev. A. Dioko of Congo outside the birthplace of Thomas Lewis at Pontyfenni, Carmarthenshire



world have discovered in J. B. Middlebrook, as I also discovered, a man

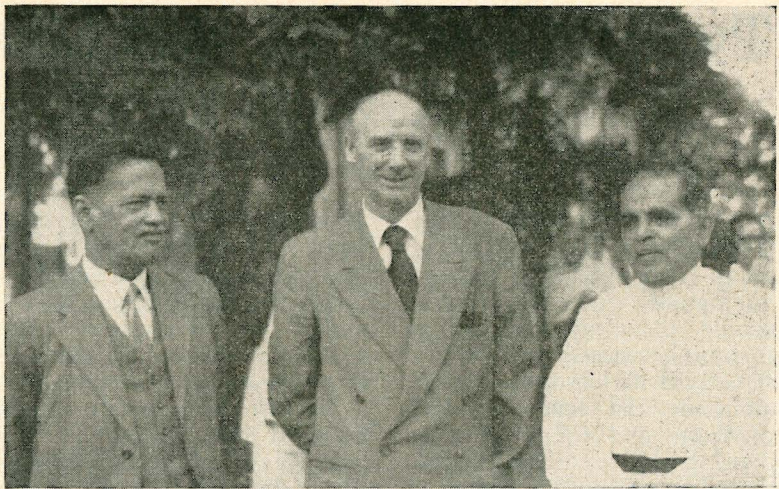
### **so gifted in leadership**

that his talents were quickly recognized and his lead followed. A quarter of a century ago the minister of the New North Road Church, Huddersfield, was an acknowledged leader and not only amongst the Baptist ministers in the North but ministers of other communions, and Baptist ministers in other parts of the country found in him their guide and inspiration. It was not surprising that when the time came to look for a successor to Rev. B. Grey Griffith the General Committee should turn in the direction of J. B. Middlebrook. How right they were has been borne out by those twenty years of unparalleled leadership; his statesmanship, his diplomacy, his power to move churches and committees has been demonstrated in no uncertain fashion.

Little wonder he was honoured by the Presidency of the Baptist Union of Great Britain and Ireland, by the Chairmanship of the Standing Committee of the Conference of British Missionary Societies, and by the foremost office of the Baptist Men's Movement. Who will deny that by his advocacy in the churches, by printing no less than by preaching, he has given to ministers and to members the lead they so eagerly sought. Indeed, what else was to be expected from one

### **so understanding in partnership.**

To be Home Secretary of the B.M.S is not to live and act in isolation. It is to head up a team, the quality of which depends so much on the ability of each to co-operate with the other in a fashion that gives strength and purpose to the individual acts of each separate member. He certainly knew how to train a team



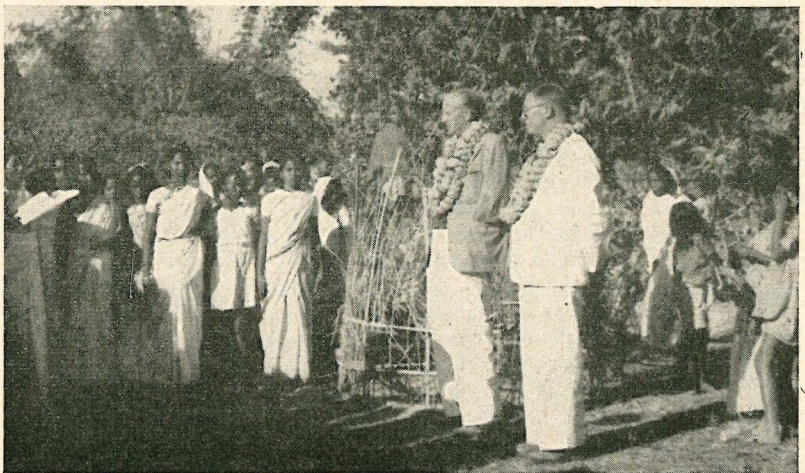
At Serampore College with Mr. P. Mahanty (Master) and Rev. C. E. Abraham (Principal)

to act both with him and for him; indeed part of his greatness is to be seen in the fact that he was

### **so ready to take risks.**

There never was at any time during those last twenty years any doubt that he was the chief, but whilst he was able to maintain his authority he was also ready to give absolute freedom to each member of his team. This no doubt accounts for the tremendous impact which the Society makes upon the denomination.

Now that the time has come for J. B. Middlebrook to retire, many are wondering what the Mission House without him will be like. For them, he was the Mission House, indeed the Baptist Missionary Society. But his successor, I imagine, looking back upon the life and work not only of his immediate predecessor but upon the long list of worthy men who have filled this office, would be prepared to say: "God having provided some better thing for us, that they without us should not be made perfect."



Garlanded with Rev. E. G. T. Madge at a welcome at a Santal village in West Bengal



# Twenty years at the Mission House and in the So

By J. B. MIDDLEBROOK

IT was in October 1941 that Mr. Seymour J. Price brought to me in Huddersfield the Society's unanimous invitation that I should allow my name to go forward in succession to the Rev. B. Grey Griffith in 1942. Always, alongside the sense of deep privilege and of continuous thanksgiving to Almighty God, there has remained a feeling of unexpectedness and now that the time for my retirement has finally come and the new team of three Secretaries is chosen, named and ready for action, there is much that I might say. Here, however, I speak first from within the inner circle, secondly with my visits to the fields in mind and lastly as from the British Isles, the home constituency.

## The Inner Circle

I shall miss most of all in my retirement the intimacy of the inner circle. When one had been a pastor for nearly twenty years in one church only, New North Road, Huddersfield, the loss of a diaconate and a membership was severe. As substitutes for this, however, the Committee life of B.M.S. and the fellowship at the Society's headquarters have been effective.

It is the Society's practice to have a new chairman annually. It would be unwise, as well as invidious, to mention anyone by name but I must make an exception in the case of the Rev. D. Gordon Wylie whose chairmanship coincided with my severe and protracted illness in 1951-2 and whose sympathetic helpfulness in a critical period was an absolute godsend.

With the Honorary Treasurers, also, thanks to my financial res-

pensibilities, I have had close links; for the longest period with that stalwart Baptist, Parliamentary and friend, Ernest Brown, and in present days with Mr. C. B. Jewson, whose distinguished service is in its earliest years.

My first Headquarters were in Furnival Street, already in 1942 with the rear of the building destroyed by H.E. and fire. Then after further episodes with flying bombs as the war continued, the Society moved to 93 and 95 Gloucester Place, premises which by this time have something of a tradition of their own. What a joy it was to join a staff that included Dr. H. R. Williamson, Miss M. E. Bowser and Dr. C. C. Chesterman, Mr. H. L. Hemmens and Mr. B. R. Wheeler, to have as my assistants successively Mr. G. J. Douel and the Rev A. A. Wilson and to be served secretarially by Miss W. Knight and Miss K. B. Savill, Miss E. G. Page and Miss K. P. Hawkins. I gratefully acknowledge my debt to my colleagues in the whole Headquarters' staff.

## Visits to the Fields

I have been fortunate as Home Secretary that the word "Home" in my designation has not been too narrowly defined. In 1951-2 I was sent with my wife to Ceylon by way of convalescence; in 1954-5 I was given a lengthy tour in India, Pakistan and Ceylon, and then in 1960, along with my colleague, the Rev. E. G. T. Madge, I visited Brazil, our newest field, calling on my way back at Trinidad and Jamaica. It was suggested, by the way, that I might have gone to Angola (and therefore to Congo also!) when the new

Quibocolo Hospital was opened.

I am glad to think that the Rev. A. S. Clement, my successor as Home Secretary, has already visited South Asia as the Society's Editor. It is quite impossible adequately to assess what my journeys have meant to me. I have seen our missionaries at work on their stations and in the "bush"; in hospital, school and the churches. I have shared services in the younger churches and conferred with their leaders and members. I have gained personal impressions of rival faiths and seen their architecture and culture, their priests and worshippers. I have seen lands, which, while under-developed, are beginning to move away from stagnation and illiteracy, hunger and ignorance, into the technological age.

I have learned first-hand of the difficulties, stresses and opportunities of the vital spiritual conflict of our time. I have had the privilege of witnessing to my Saviour in foreign lands and seen signs following.



At Puri, Orissa, Mr. Middlebrook removing his shoes before entering a temple



# Society's Service

## The Home Churches

Then, lastly, some words of heartfelt appreciation in relation to the home churches and the ministers, missionary officers and committees. The Home Secretary of B.M.S., supported as he is by the largest of all the Society's sub-committees, the Home Organization Sub-Committee, has the joy of realizing that he is not called upon to fight an uphill battle in commending B.M.S. to the denomination in the British Isles. True, there are other societies that make their appeal in British Baptist churches, but, in the twenty years that I have had responsibility, there has been no sense of rivalry and no real theological clash.

The Society is identified by its Christology and its slogan has been "None other Name" (Philippians 2:9). As such it has proved itself a spiritual force, an evangelical flame and a uniting factor in the denomination. What a joy it has been to serve in a period when despite great political changes overseas the work has gone on, the supply of candidates given us by God has been maintained and direct income from the churches has increased two-and-a-half times.

I close, therefore, on a note of Doxology, grateful to Almighty God for His goodness to Carey's B.M.S., for the response of the churches which He has created and for the fellowship at home and abroad which promises so splendidly. God bless our beloved Society under the Secretarial leadership of the Rev. A. S. Clement, the Rev. E. G. T. Madge and Mr. H. Bruce Glennly in the present and coming days.

## But why do Fetishes Work?

Louisa Nkote is a new name taken by a woman who regularly attends the classes for inquirers at Lukolela in the Republic of Congo.

She turned to Christianity while she was a patient in the Mission dispensary.

She has given up her fetishes and, when she did so, she changed her name because she said: "I'm a different woman now. I want to make a complete break with the past."

But Louisa has a hard problem to resolve. Before she began to believe in Christianity, she became the second wife of a man who is still a non-Christian. Although she wishes to join the Church, she will not be allowed to do so unless she leaves him.

A highly intelligent boy of seventeen in the Mission school at Ngombe Lutete was found to have a fetish which he believed had the power to enable him to do whatever he liked and to prevent him from being expelled.

The fetish was a small ball of dried grass wrapped in paper and a scrap of cloth.

Although the boy had been brought up in a devout Christian home, his faith in this fetish was so complete that he became persistently disobedient.

When Pastor Dioko and a missionary discovered the boy's fetish, they had a hard problem to resolve.

The problem was taken to the Station Council and it was decided that the boy must be expelled. Any other course, it was thought, would vindicate belief in the fetish.

A little while earlier there was a discussion in the school on fetishes. When it was thought that the case against them had been fully established, one of the boys asked the question: "But why do fetishes work?" A large number of the boys and girls in this secondary school knew of cases which seemed to them to prove the efficacy of fetishes.

The missionary's report telling of the incident comments: "One realizes how long it takes for the old witchcraft to die."

## Wanted: Grace to be Doormats

Most missionaries in Congo have been writing cheerful letters and reports since the country became a republic. Their reactions to the new set-up have been overwhelmingly favourable. But some of them have not been able to keep back an occasional grumble. Here are some recent grouches:

"The problem is not how to be equal, but how to have sufficient Grace to be doormats. Whereas before we were working happily side by side, now we are down under."

"This country seems short of most things—except strong drink."

"The principal item on the agenda (at a conference) was the post-Independence Baptist Church, with the integration of Church and Mission. Most of them are still

inclined to refer to the B.M.S. when it comes to matters of finance. One delegate even suggested that 'the Mission' should provide an aeroplane so that we can meet together more often!"

## Cry Angola

LEN ADDICOTT

S.C.M. PRESS

The author has drawn our attention to the fact that the spelling errors and mistakes in the footnotes referred to by our reviewer in June were not in the proofs as corrected and returned by him to the publishers. He cannot, therefore, be held to be responsible for them.



# Reflections on New Delhi

## 5. The Integration of the I.M.C. with the W.C.C.

By E. G. T. MADGE

**B**Y the authority of the Assemblies of the International Missionary Council and the World Council of Churches, I declare that these two Councils are now united in one body with the name of the World Council of Churches. In the Name of the Father, and of the Son and of the Holy Spirit. Amen."

By these words, spoken at the opening meeting of the New Delhi Assembly on Sunday, 19 November, 1961, the International Missionary Council and the World Council of Churches were formally united into one organization. This Act of Integration was the culmination of several years of discussion, and although most people know that the two councils have become one, few realize the reasons for integration, or what effect it will have on the foreign missionary work of the Church.

The International Missionary Council was formed in 1911 as a direct result of the great missionary conference held at Edin-

burgh the previous year. The Council was made up of representatives of missionary societies from the countries of the West, together with Christian leaders from those parts of the world where the societies were seeking to fulfil their God-given task of preaching the Gospel and establishing churches. In prayerful consultation and planning together, many new programmes of evangelism and service were initiated in various parts of the world.

### Continued growth

During the decades since 1911, the Church has continued to grow and to expand into areas of the world where the name of Jesus Christ was not known before, and the first half of the twentieth century saw the emergence of the World Church—a great host of Christian people living in almost every country of the world. The leadership of the younger churches passed more

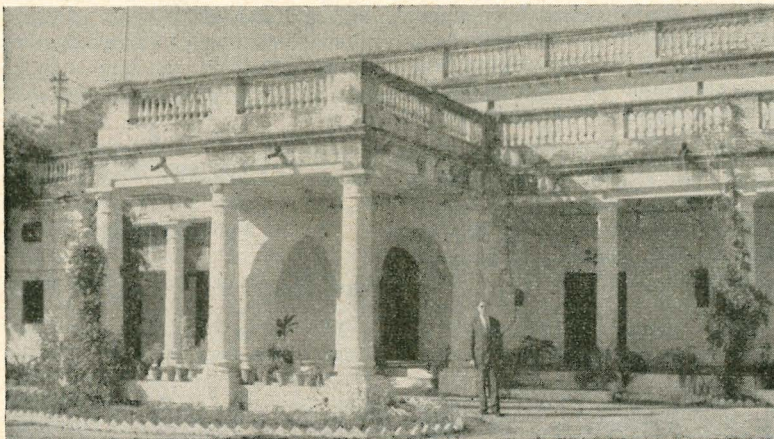
and more out of the hands of missionaries and into the hands of national leaders. At New Delhi, the strength of the Church of Christ in Asia and Africa was made evident, not only in the number of churches seeking membership, but also in the notable contribution made by individual speakers from those churches. The Christian faith is now truly a world religion.

The World Council of Churches, which was inaugurated in 1948 at Amsterdam, is in itself a product of the missionary enterprise of the Church of Christ. The churches brought into existence by that work have "grown up" and the founding of the World Council of Churches was both an act of thanksgiving for all that God has done, and a coming together of Christians in every part of the world the more perfectly to press on with the unfinished task.

### Growing together

Since 1948, the two Councils have worked side by side, and it became increasingly obvious that as their work was one they should come together into one common organization. This conviction was crystallized in the act of integration at New Delhi.

The work of the International Missionary Council will in future be looked after by the newly created Commission on World Mission and Evangelism. This body, both by constitution and membership, will be very similar to the International Missionary Council, and it will carry out its programmes through Bishop Lesslie Newbigin, formerly Secretary of the I.M.C. and now



Mr. Madge outside the house at Civil Lines, Delhi, which, with its grounds, provides accommodation for the mission activities



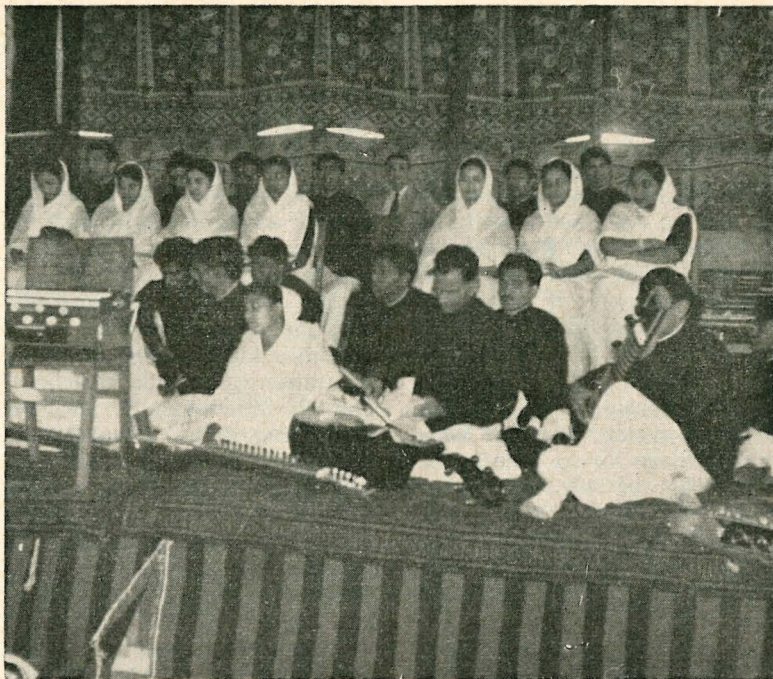
Secretary of the Commission. At the same time, the Commission will have a very high degree of autonomy, though important policy matters will be subject to ratification by the Central Committee and Assembly of the World Council of Churches.

The C.W.M.E., like the I.M.C., will be made up of representatives of missionary societies and national councils of churches in the areas where the missionary societies operate. The C.W.M.E. will be the forum for discussion and exchange of opinion, and the instrument of co-operative planning in the kind of tasks which the churches and missionary societies have increasingly been doing together during recent years. The funds for the support of these operations will continue to be contributed mainly by the missionary societies.

### The link with the B.M.S.

Readers of the *Missionary Herald* will ask: What is the link between the B.M.S. and the newly formed C.W.M.E.? The Society is, as it has been for many years, a member of the Conference of British Missionary Societies, with its headquarters at Edinburgh House in London. The Conference is, in turn, a member of the Commission on World Mission and Evangelism, as it was of the I.M.C. Eight representatives of the British Conference, including the General Foreign Secretary of the B.M.S., went to New Delhi, to represent the sixty societies of Great Britain which make up the membership of the Conference.

Neither the Commission nor the Conference has any control over the policy and action of the B.M.S. As a Society we jealously guard our autonomy, under the guidance of the Holy Spirit, to undertake whatever work we believe God is calling us to do,



The Indian band in the Shamiana at the Third Assembly of the World Council of Churches, New Delhi

but in reaching these decisions we take counsel with our brethren of other denominations who are facing similar problems and opportunities. Such consultation often leads to co-operative enterprise, including institutions like the Vellore Christian Medical College, Ludhiana Christian Medical College, the Henry Martyn Institute of Islamics, Serampore College, and the Theological Education Fund, to name only a few.

### Not all in favour

Not all the member societies of the Conference of British Missionary Societies voted for integration, and a change in the constitution of the Conference has been made so that it is possible for such societies to remain in fellowship with the Conference whilst not making any financial contribution to the budget of the C.W.M.E.

While at New Delhi, we were constantly reminded of the tremendous progress the Church has made since the time of William Carey, under the blessing of God. We were also reminded of the tremendous size of the unfinished task. The population explosion in Asia, the rise of independent nations in Africa, and the challenge of industrialization and materialism are all indications that Christian people, whilst not sacrificing their individual convictions and insights, must learn to work together as closely as possible, otherwise our God-given task will never be fulfilled.

This new Division, continuing the work of the International Missionary Council, provides them with an instrument for corporate thinking and co-operative action.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

"The field is the world."



# Hospital Walls did not get Cleaned—

THE B.M.S. has a dispensary and an eight-bed hospital at Lukolela in the Republic of Congo. Does that statement suggest an easy, if unexciting job, for a missionary nurse? A new missionary there, Miss Margaret Beckett, has not found it so. In a recent letter, she describes an average day after being in the village for six months.

Life at the Mission station starts with worship at 6 a.m. Then comes breakfast. After doing some housework, Miss Beckett goes to the dispensary for 7.30.

"I find my assistant nurse, Zebedee, finishing seeing to the school children before they go to their classes. Together we go round the hospital," Miss Beckett writes.

"It is not too busy today. A couple of women who had their babies five days ago can go home. That will leave two beds empty.

"If we put the man with pneumonia in another room, we could tell the other patients to go outside for a while so that we can give the walls a much-needed clean. People will insist on swatting mosquitoes against the walls. I do it myself!

## Numerous patients

"There is a noise outside. A lorry has come. The back of the lorry opens. An incredible number of patients get out and make their way to the dispensary. There is an African nurse with them. He is bringing a baby case. The woman seems all right, though many of these cases are difficult. She can go into one of the empty beds and we can still get the walls cleaned.

"Now the lorry has come, we all have a time of prayer with the dispensary patients. It is led by one of the hospital staff.

"Prayers over, one African girl, Monane, goes to do the treatments in the hospital. Another, Nkasamoi, gives out medicines. Daniel, who is crippled, finds the charts and Zebedee and I start consultations. First come the people to be treated for worms. They are followed with people with every imaginable sort of illness.

## Seriously ill

"Monane comes from the hospital. One of the patients suddenly has got worse. I go over and see her husband throwing a bucket of cold water over her. It is no good getting cross. This is what is always done to someone who is ill. The woman is seriously ill and we have not the drugs necessary for her. We work with her for a while until Nkasamoi comes over from the dispensary.

"A man has been brought in from a village where he was found unconscious in his house. He has been poisoned by something. But what? Nobody knows. They would not say, even if they knew, for fear of being blamed. We put the patient in the only empty bed. The walls will have to be done another day!

"The director of the school comes to ask for the dried milk for his pupils. Another quarter of an hour goes in getting that ready. Zebedee has struggled with the out-patients, but there are twelve still needing attention, all grumbling that I have kept them waiting.

"Lunch now and then a lesson in Lingala, the local language.

Then to a baby clinic. I hold two of these a week in the villages.

"At the end of the clinic, the woman has her baby. Zebedee presses on with the hospital and dispensary while I see to the woman. We have hardly finished when in comes another woman ready to have her baby. But where are we to put her as all the beds are full? We find a mat and—I shudder to think what my sister tutors at home would say—make a bed for her on the floor.

"The day is nearly over. But two patients are not at all well and I must get up at 2 a.m. to give them drugs. So, let's get to bed early after the evening prayer meeting.

"I just get to a nice sleep when—'You must come. My child is ill.'"

The hospital at Lukolela has no doctor, but a doctor from Bolobo pays a visit every three months.



Miss Ruth Holman of the Medical Home Department loading a box of "Wants". In recent weeks large quantities of "Wants" have been despatched from the Mission House to the Congo



# Language Study made a Little Easier

Language study is a great burden to most new missionaries. Those in India and Pakistan, however, have the burden eased by periods of three months' concentrated instruction at a language school in Darjeeling.

The course is designed to help the missionary to understand the language as spoken by the people who use it, to speak the language as spoken by those people, to read the language and to write it.

This is how the study is conducted for those who are learning Bengali.

They are told stories in Bengali, by Bengalis, and try to understand as much as possible of what they hear. That may be very difficult at first although the students will not be quite new to the language. Day by day, they come to understand more.

Conversation classes are held and they extend over a wide variety of subjects. These classes aim at increasing the students' vocabulary as they become more fluent in speaking and more ready in understanding.

Four books have to be read by

the students in preparation for oral and written examinations.

The first is a book of Bible stories designed for children. These stories contain many words which the missionary will need in everyday work.

Then come two books of stories of a very different kind. One is based on Hindu mythology and the other on Muslim traditions. Both books are widely read by Bengalis and give the missionary an insight into the ways of thought of Bengali-speakers. The two books also help the student to cope with the difficulty that Mussalmani Bengali is almost a separate language from Hindu Bengali.

The fourth set book is a volume of poems by Tagore, the greatest Bengali poet, who is venerated by all who speak the tongue. His imagery is strange to the European, but the missionary needs to have some inkling of its meaning. Otherwise he is not likely to make real contact with the people he is going to serve.

Finally, exercises in composition train the student in writing the language.

## If you keep a Dog . . . .

When Mr. and Mrs. John Smith return to Diptipur, India, in October, after holiday in this country, they hope to take four goats with them. Their aim is to establish a supply of good milk, for which there is great need.

Each of these Anglo-Nubian goats will cost about £20. And the fare to India for each of them will be £85.

While on furlough, Mr. Smith has been trying to rouse people in British churches to a sense of the poverty which exists in India.

"If you have a dog," he has been saying, "and are feeding it well, you probably spend more on that animal than a family in village India gets to meet all its needs."

"If we know anything of Christ's compassion, we must do something to help those in the grip of such grinding poverty."

One group in Northampton grasped the urgency of the situation. Each member of the group is now giving five shillings a week to agricultural missionary work.

## Christian Girls at Guide Camp in Pakistan

About seventy Christian girls were among the 500 who attended the first All-Pakistan Guide Camp to be held in East Pakistan. The camp was situated just outside Dacca. Of the Christian girls, about fifty were Protestants and about twenty Roman Catholics. There were readings from the Bible and the Koran at the prayers each morning.

## Baptists and 1662

On 24 August will be celebrated the 300th anniversary of the Great Ejectment. Nearly 2,000 ministers were freed to leave their livings and their offices in the Church of England as by law re-established after the Restoration.

Who were the Baptist ministers involved? Who were those who later became Baptist ministers? These questions are answered in an essay by Dr. Ernest A. Payne in the booklet *Baptists and 1662* (Carey Kingsgate Press, 3s. 6d.) who lists the ministers concerned and provides valuable information about them.

The same booklet contains an essay by Rev. Norman S. Moon of Bristol College. In it is discussed the effect of that legislation enacted in the years 1661-1665 and known as the Clarendon Code on the growth and development of British Baptists. Here then is an important publication which many will wish to read and study especially this year.

The S.P.C.K. will publish on 24th August a symposium of essays by Anglican and Free Church scholars under the title *From Uniformity to Unity* (35s. net). The editors are G. F. Nuttall and Owen Chadwick; among the contributors is Dr. E. A. Payne who writes an historical outline on Toleration and Establishment (1689-1910).

## THE BAPTIST TIMES

### A Note from the Editor

With the help of the secretaries and the editorial staff of the B.M.S., *The Baptist Times* is able to give frequent and up-to-date missionary news and to publish official announcements by the Society.

All Baptists should read their own paper.

### THE BAPTIST TIMES

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# A Lovely Wedding at Lingungu

By JEANNE AUSTEN

**I**T was a lovely wedding in the late afternoon! The bride wore a long white dress which was originally an old-fashioned night-dress out of a Wants Box, with flounces to the waist made out of old sheeting; my shoes, and a pink sash and veil made from pink nylon netting left by Mrs. Bridges. And she looked really pretty!

The two bridesmaids also wore Wants Box dresses, one pink and one mauve, but the real talking-point of the day was their hats. One wore a little white hat left by Mrs. Jell, and the other a little pink one left by Mrs. Bridges, and as hats are not yet worn by any Congolese women round here, they really caused quite a stir, even though by the end of the proceedings both hats had assumed surprising angles.

After the wedding the bridal party sat outside whilst the "Scouts" danced, speeches were made and small gifts presented. Then we went to the Olive Hurdle Memorial Hall for the wedding feast.

## Invited to the feast

A short while back if anyone had a feast on the station we were usually given a chicken or a leg of goat to rejoice on our own. But now, more often we are invited to the feast, and we know that it is useless to arrive less than half an hour after the stated time, that, being honoured guests we do not need to take our own plates and cutlery, and to manage everything with a spoon if necessary. Usually we are given a special bottle of boiled water, but if not, we just try not to think what unboiled Lingungu water is like!

Food being not only expensive but scarce, this feast consisted



The bridal party with Rev. C. A. G. and Mrs. Austen

of goat, chicken, boiled rice and mashed plantain prepared and served by the schoolgirls. Most of the guests were men, and nearly all of them had been in our schools at some time or another.

You may be thinking that the bridal party were happy with their attire because they were simple village folk unable to afford anything else. But that was not so. Gelamba Philibert is one of the teachers in the subsidized school and is already earning as much as we do, and has just had a rise backdated which amounted to about £300 in a lump sum. (It seems incredible, doesn't it?) Maila Sabina is a schoolgirl, but could, had she insisted, have had a new and expensive dress, instead of this one which has already been worn, with variations, by several other brides.

But Gelamba is hoping to enter the School of Theology at Kimpese this year and so has four years with no earning ahead

of him. Because of this he and Maila agreed it would be an unwise use of money to buy an expensive wedding outfit. Maila is only seventeen but seems to have some sense of calling as a minister's wife, and Gelamba has been hoping to become a pastor for some years.

This will mean a real sacrifice on his part; first there are the four years of training instead of the large (for a Congolese!) salary he is now earning, and at the end of it, whatever the Church decides to pay her first qualified Congolese minister, it will be far below his present salary. Young Christians like Gelamba and Maila need your prayers.

---

The complete Bible in the Lingala language is expected to be ready for printing this summer.

Lingala is a language in general use as a sort of Esperanto in all parts of the Republic of Congo except the Lower River area (where Kikongo is used).



## BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Almost the whole of the population of the South Mizo District is now Christian, there being a literate Christian community of some 46,000. The Baptist Church is steadily increasing its giving and so the financial help it needs from the B.M.S. is decreasing. The number of B.M.S. missionaries serving in the Church have been reduced by retirements. There are, however, urgent needs for a graduate science teacher and a doctor, either national or missionary, to serve for a short period in the Serkawn Hospital.

The Baptist Church of South Mizo District is enthusiastically increasing its missionary work among neighbouring tribes and so far about 1,500 of these people have responded to the Gospel and in twelve villages have erected their own church buildings.

### China

Little news is received about the life of Christians and churches in areas of China where the B.M.S. formerly worked. It is known that three years of bad harvests have made great difficulties for the Chinese people, and that recently there was a huge inflow of refugees into Hong Kong.

The Protestant church newspaper *T'ien Feng* is being published again. The governing body of the Protestant churches in China is a national committee of 145 members . . . this committee is the "anti-imperialistic, patriotic organization of Chinese Christians." Its purposes, under the Chinese Communist Party and People's Government, are "to promote in the Chinese Christian Church a complete attainment of self-government, self-support and

## ACKNOWLEDGEMENTS

(To 22 June, 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* "In His Service", £10; Anon., Gift for the B.M.S., £1 10s.; Anon., £9.

### Legacies

						£	s.	d.
<i>May</i>								
28	Miss E. S. Taylor (Medical)	...	...	...	...	75	0	7
30	Mrs. L. W. Langbridge	...	...	...	...	3,100	0	0
31	Miss B. A. Bromley	...	...	...	...	100	0	0
<i>June</i>								
1	Miss M. M. Webb (Medical)	...	...	...	...	1,070	11	6
4	E. W. Walton	...	...	...	...	312	10	0
6	G. A. F. Playle	...	...	...	...	500	0	0
8	Miss K. Free and Miss L. E. Free	...	...	...	...	100	0	0
8	S. Barron	...	...	...	...	2	8	9
12	P. A. McColl	...	...	...	...	50	0	0
18	F. J. Winchester	...	...	...	...	500	0	0
19	Miss R. H. Jenkins	...	...	...	...	1,186	13	10

## MISSIONARY RECORD

### Arrivals

- 27 May. Miss G. M. Seymour from Cuttack, India.
- 28 May. Rev. C. A. G. and Mrs. Austen from Lingungu, Congo Republic.
- 28 May. Miss I. R. Jones from Yakusu, Congo Republic.
- 31 May. Miss J. F. Robb from Calcutta and Delhi, and Miss J. M. Gingell from Calcutta, India.
- 5 June. Rev. F. J. Grenfell from Moerbeke, Congo Republic.
- 11 June. Miss I. D. Johnson from Balangir, Orissa, India.
- 15 June. Miss A. S. Binns from Chandraghona, East Pakistan; Mr. and Mrs. A. G. Bennett from Calcutta, India.
- 17 June. Rev. R. F. Richards from Yalembe, Congo Republic.
- 26 June. Rev. A. T. MacNeill from Bolobo, Congo Republic.
- 6 July. Rev. G. B. Merricks from I.M.E., Kimpese, Congo Republic.

### Departures

- 23 May. Miss M. C. Macintyre for E.P.I., Kimpese, Congo Republic, via Antwerp.
- 29 May. Rev. P. J. and Mrs. Manicom and family for E.P.I., Kimpese, Congo Republic.
- 3 June. Rev. A. A. and Mrs. Boorne and son, for Brazil.
- 4 June. Rev. G. V. Prosser for Kekirawa, Ceylon.
- 5 June. Mrs. C. A. Couldridge for Thysville, Congo Republic.
- 7 June. Miss L. Quy for U.S.A., on visit.
- 20 June. Dr. R. P. Shields for refugee work, Lower Congo (via Antwerp).
- 20 June. Dr. and Mrs. J. R. Taylor and family for Belgium, *en route* to Congo Republic.

### Birth

- 19 May. To Dr. and Mrs. D. H. Wilson of I.M.E. Kimpese, at Leeds, a daughter, Christine Robina.

self-propagation and root out all imperialistic influences, to oppose imperialistic aggression and uphold world peace."

While the Chinese Church is cut off from the churches of the West it has had contact with Christians in Hungary, East Germany, Ceylon

and India and last year sent representatives to the Prague Peace Conference.

There is news that village churches in Shantung and Chekiang have been criticized by the Government for holding Prayer Meetings and faith healing.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams Asiatic Wesphone London. Chairman: Rev. A. C. Davies, B.A., B.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. General Secretaries: Rev. J. B. Middlebrook, M.A. (Home) Rev. E. G. T. Madge, B.A., B.D. (Foreign) Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.



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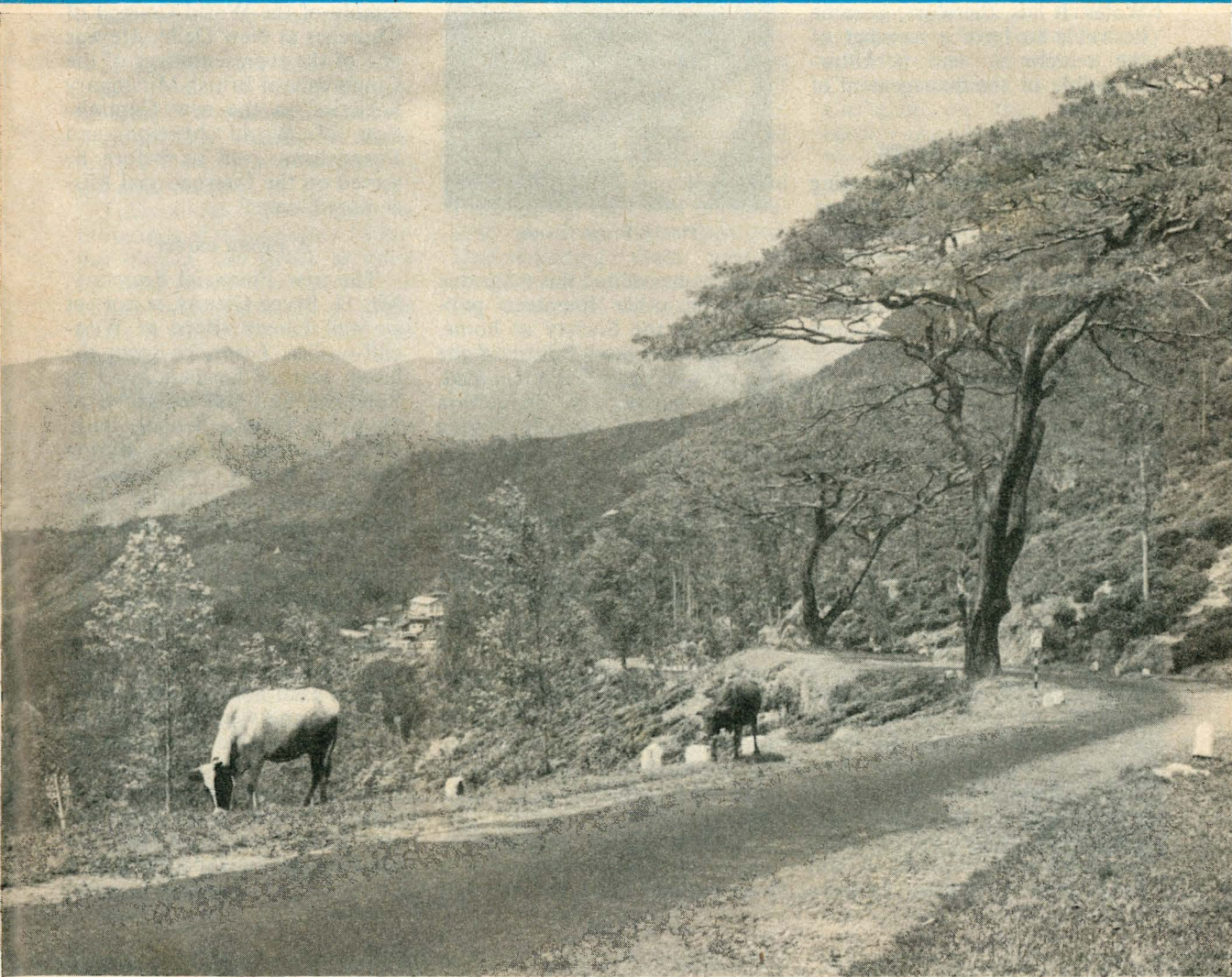
SEPTEMBER 1962

PRICE SIXPENCE



# *Missionary Herald*

OF THE BAPTIST MISSIONARY SOCIETY



A mountain road near Haputale, Ceylon

(Photo: A. S. Clement)



# The New Look at Headquarters

**T**HIS month a new chapter in the story of the B.M.S. begins. Since 1948 the organization and administration of the Society has been headed by two secretaries, Home and Foreign. Now there are three: Home, Foreign, and Financial.

Why this change? In recent years the Society has acquired more property in this country. This property includes some fourteen houses to accommodate missionaries on furlough, "South Lodge", the home for retired missionaries, and "Cilgwyn", the Conference centre in South Wales. It has, therefore, become desirable to have a member of the secretariat who is knowledgeable in the management of property.

## A layman in charge

There has been a growing feeling that the Mission House, as the home headquarters of the Society, might function more efficiently if in charge of its administration were a layman well versed in modern business methods, and experienced in staff management.

Moreover, if a secretary could take over responsibility for property and administration at home, then the Home Secretary would be set free to devote more of his time and energy to his main responsibilities of propaganda, deputation and education. And these responsibilities themselves involve him in co-ordinating the work of the Assistant Secretaries for Young People's and Women's and Medical Work at Home, and in relations with the constituencies in Wales and Scotland through the Society's representatives in those countries.

In respect of the work overseas, for which the Foreign Secretary is responsible, it will be a great advantage to have

within the group of officers one who has competence and authority in matters of finance and property.

The new Home Secretary, Rev. A. S. Clement, needs no introduction. For the last ten



Mr. H. Bruce Glenny

years he has edited this magazine and the other literature published by the Society at home. He has also been Editor of the Carey Kingsgate Press Limited. As a member of deputation teams he has already visited many churches and auxiliaries. He is known in the Baptist Men's Movement as Editor of *World Outlook* and an officer of the Movement.

He has played a part in Free Church affairs as a member of the Executive Committee of the Free Church Federal Council and of its Education Committee. Last winter he made an extensive tour of the Society's work in India, Pakistan and Ceylon, visiting most of the main stations save that in South Mizo, Assam.

Rev. E. G. T. Madge continues as Foreign Secretary, a post he has held for the last

three years, but now in the context of the new secretariat of three. His fine record as a missionary in China and India is well known, as is his work as India Field Secretary. Since becoming Foreign Secretary he has visited the Congo Republic, Angola, the West Indies, Trinidad and Hong Kong, thus having seen for himself the work on all our fields.

He was present at the last Congress of the Baptist World Alliance in Rio de Janeiro, and was one of the five British Baptist delegates to the Third Assembly of the World Council of Churches at New Delhi. He was one of the representatives of the Conference of British Missionary Societies on the new Commission of World Mission and Evangelism, even as before he served on the International Missionary Council.

## A varied career

The new Financial Secretary, Mr. H. Bruce Glenny, is not yet so well known. Born at Westcliff-on-Sea, Essex, he spent the latter part of his childhood in Somerset and was educated at Monkton Combe School, Bath. After National Service, during which he held a commission in the Duke of Cornwall's Light Infantry and was seconded to the 5th (Kenya) Battalion of the King's African Rifles stationed in Uganda, he graduated at Queens' College, Cambridge, in Urban Estate Management. He married a fellow member of the Robert Hall Society (Miss April Roberts) and went to Nigeria as a marketing officer engaged in the administration of Marketing Board policies in groundnuts, cotton, cocoa, palm produce, etc. After four years there he returned to England to join a

(continued on page 132)



# Village Problems

*There was a recent article about a Santal village leader, his home and his church. There are other leaders and villages of this kind, but many of the problem sort too. This article tells of the problems that leaders like Raghunath Kisku meet among Santal Christians in North Bengal.*

By J. O. WILDE

**P**OVERTY and disease is common among aboriginal Christians who are landless. These are mostly of the basket-making clan, who are generally regarded by the tribes-people as being less industrious and enterprising than the other clans. They have made the same type of basketware for the same markets for many years, and because markets are now "saturated" the prices they get for their products are low.

Meanwhile raw materials increase in price, so profits are very meagre. This means poor and insufficient food, inadequate clothing for the cold season, and, in the end, disease.

Tuberculosis, introduced by thousands of refugees into Dinajpur district, has struck at these underfed people, and there is one village where scarcely a single home is free of the suspicion of contamination.

## Malnutrition a root cause

The problem is at present greater than the means of remedying it. A few people receive medicine and help, but all lack sufficient food to resist or overcome the disease. We have tried to form a co-operative society to enable these Christians to market their goods and buy their bamboo at favourable rates. But as we contemplate such a scheme we come up against another barrier to progress—semi-literacy.

This, in spite of a flourishing village school! But, like most village schools, this one flourishes in the first two classes only. Thereafter the children's attendance becomes less and less

regular. There are houses to be swept and cleaned, fuel to collect, goats and pigs to tend—all jobs that are made for youngsters! So they are kept at home.

Perhaps three or four out of a batch of thirty starting in Class I will survive to the top class. If these do well they will go on to Junior High School. Very few will have the ability or means to gain the coveted matriculation.

Those who fall by the way may even attend adult literacy classes to brush up their reading, but they remain only semi-literate. When such folk come to land documents in "officialese", or even our Co-operative Rules and Regulations, they find it impossible to read them unaided. Understanding them unaided would be out of the question. So the burden of the semi-literate

Christian community falls upon the village pastor, the teacher, and the one or two youths who go to High School.

## The tout's opportunity

It is like a pony pulling a pantechicon. In these conditions the tout is in his element. At the slightest sign of discord he is ready (for a consideration!) to advise one party or the other. The gullible are so easily led astray, even if the tout is patently self-interested—as when a non-Christian offers to advise a Christian on the tactics to employ in a church dispute. The burden that this mental and emotional immaturity imposes upon the village leader is tremendous.

Superstition and low moral standards constantly appear in village life. But let us remember



(Photo: A. S. Clement)

In a Santal village near Balurghat





(Photo: A. S. Clement)

Children in a Santal village. In a land of no perambulators babies are carried on the hips of older brothers and sisters

how hardly these evils were cast out of the historical church.

A man may be a sincere believer in Christ and still think that some incantation is necessary to drive sickness from his home. Or he may believe that his child's congenital sickness is due to a widow's curse.

Conversion is so recent and the old standards still prevail in the non-Christian villages nearby, and a new tradition of behaviour that will bolster up the weak in the day of temptation takes a long time to form. One feels almost a hypocrite in exhorting such babes in Christ to trust in

Christ alone for victory over evil, and expecting 100 per cent. successes. How would we fare in the time of temptation without Christian standards and sanctions girding us all around?

The amazing thing is that, in spite of these appalling problems, one can recollect examples of Christian piety which are outstanding in such circumstances. A few verses of Scripture and of song, committed to memory, are the "standard" that "holds back the flood" of evil. One remembers the pastor who, though he lacks the drive to tackle big problems, feeds the devout from the Word of God day by day; and the church that give up to the hilt in gifts and labour to erect a worthy place of worship.

We work in the confidence that God will establish and reward all that is worthy amidst the welter of human weakness. But, often, spiritual revival would considerably reduce the size of these problems. Pray that it may be given to workers and Christians alike.

## The New Look at Headquarters *(continued from page 130)*

Marketing Research firm in Oxford in which he held successively posts as manager of a department and Account Executive.

He has always been keen on sport and social activities. At school he was Senior Prefect, Captain of Boats and in the 1st Rugby XV. He was also president of the school Christian Union. At Cambridge he was a member of both the S.C.M. and the C.I.C.C.U. Of the Robert Hall Society he was president in 1952-53.

With a number of our churches he has had close associations—Leigh Road, Leigh-on-Sea, in his childhood (his father was superintendent of the Sunday

School there); Buckingham Church, Bristol, where he was baptized; Clevedon; and Had-denham, Bucks., where he is church treasurer. He is a joint-secretary of the Bucks. Association Citizenship Committee and Ter-Jubilee Commissioner.

Of his interest in overseas missions there can be no doubt. His grandfather founded the North Africa Mission. When in Uganda he made many friends among missionaries of the C.M.S. and A.I.M., and during one of his leaves hitch-hiked 4,000 miles to visit the B.M.S. stations at Stanleyville and Ligasa.

He brings to the leadership of the Society youth, enthusiasm and devotion.



Mrs. Kettless of the London Road Church, Lowestoft, at the age of 93 still knits for B.M.S. Hospitals overseas



## Baptist "Split" Threatened

A "split" is threatened as a draft constitution for the Baptist Church in the Congo Republic is being discussed at a series of conferences.

Miss Violette Mason writes about a General Conference of the Middle River churches held in Bolobo. Delegates from Bolobo, Tondo and Lukolela were present and they elected Pastor Mompoko, of Tondo, as General Secretary.

A further conference is due to be held in Bolobo at which delegates from the Upper River and Lower River churches have been invited to meet those of the Middle River. It is intended that this conference should be a meeting of a Central Council, replacing a Field Conference which used to meet in Léopoldville.

Miss Mason writes:

"The Lower River Church, however, has been trying to have its own 'Independence' and there is a move afoot to break away from the other regions.

"It seems a pity—in a land where the Church is already divided into Protestant and Roman and then the Protestants sub-divided into British Baptists, American Baptists, Swedish Baptists, Presbyterians, Methodists, Plymouth Brethren, Disciples of Christ and a few more—that the Church should be divided yet again into Baptists of the Lower River and Baptists of the Rest of the River (supposing that our friends of the Upper River are not also desirous of breaking away).

"This would appear to be another instance of tribalism, the Lower River Church being all of the Bakonga Tribe and Kikongo-speaking while the lingua franca of the rest of us is Lingala.

"Our pastors here are adamant that the Baptist Church should remain one and are doing their best to dissuade the pastors at Léopoldville and elsewhere from separating from us."

## Tea with the Sisters

The Baptists in East Pakistan work in friendly co-operation with Christians of other communions.

Several Baptist groups, English Presbyterians and Anglicans combine in the East Pakistan Christian Council.

This body has two village uplift projects. One is run by a Baptist, Mr. David Stockley, at Khulna and the other by an American who is a member of the Disciples.

A B.M.S. woman missionary writes: "I am enjoying the ministrations of the Oxford Mission—physically, mentally and spiritually. This is a community of Anglicans and in Barisal we have the mother-house of the sisters. We go every Friday afternoon to have tea with them and to raid the library which contains a good stock of light as well as religious literature. They have a highly-qualified doctor and a nurse, both of whom are only too willing to help us out.

"I have been twice to Evensong and it is inspiring to hear the lovely plainsong. It is good to share in Bengali services, but I do find a need sometimes to worship in my own tongue and it is there that I can do it."

## Mission Compound used to be Quiet But . . .

The B.M.S. compound at Dacca, East Pakistan, is in a part of the city which used to be quiet and extremely aristocratic. The old Nawab's palace is near. Now the district is a busy shopping area. Outside the compound there is heavy traffic—from bullock carts to the latest cars and new State buses. And the activity in the compound is nearly as great as that outside.

Buildings inside the compound include the Church, the Regent's Park Hostel, the Regent's Park Hall and two missionaries' houses.

The Hall fronts on to the road at a junction. Every evening it is open as a reading room. Both religious and secular newspapers and periodicals are available. Christian books and pamphlets are on sale. An evangelist is on duty and sometimes a missionary is able to be there.

Just over fifty boy students live at the hostel, mostly in single-bed

rooms. Only five of the boys, at the time this report was written, were Christians. One boy was a Buddhist. One or two were Hindus and the rest Muslims.

Baptist Union of Pakistan offices are housed in one of the missionaries' bungalows in which the secretary and his family are also accommodated. Two women missionaries live in the other bungalow, and in addition there are two guest rooms. Visitors are always coming and going.

Services and meetings in the Church are not so well attended as could be wished. There have been unfortunate splits in the congregation. Many of the members live long distances away. The poorer ones find the fares a burden. Moreover, the church has been without a pastor for a long time. Regular visiting is now being done in an effort to improve matters.

## THE BAPTIST TIMES

### A Note from the Editor

With the help of the secretaries and the editorial staff of the B.M.S., *The Baptist Times* is able to give frequent and up-to-date missionary news and to publish official announcements by the Society.

All Baptists should read their own paper.

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# No Optical Illusion This!

By W. FULBROOK

THE room was small and stuffy, but the fan, working overtime, created a slight breeze which from time to time rustled a few papers on the desk. Just inside the door, stood a sergeant of the Cement Company police force and as he opened the door a fraction the village chief called out a name. A little air came in then and the people inside the room took quick little gasps, but very quick, for the door was closed again swiftly, shutting out the noise and clamour of the waiting crowd. Waiting — for what?

Inside the room sat a European quietly receiving the young man who had walked in briskly, almost jauntily. "Sit here please," the young man was told. "Now look straight in front." Almost before the young man was properly seated, the light was snapped off by what seemed an invisible hand. The young man, coming in from the bright sunshine, started and then to his horror saw in the darkness a bright light coming towards him and behind it loomed the pale face of the stranger.

## Chased by an evil eye!

Quick as lightning, the young man, now petrified, tried to dodge. Weak, and perspiring and temporarily paralysed with shock, thoughts raced through his mind. Was he being chased by an evil eye—that light? Was this white man holding a pistol at him? Why, oh why had he been persuaded to come into this . . . into this . . . what was it—a bewitched darkness?

Then a hand touched his shoulder and a voice said, in his own language, "It is all right, poor man, we want you to keep still a minute or two while this gentleman looks into your eyes with

his light, to see whether your eyes are in good health and whether you need the help of glasses." The patient, hearing his own language and becoming somewhat less fearful, relaxed and held his head still, while the retinoscope bobbed about in front of his eyes. Then the room was again mysteriously bathed in light and he was told, "Now read the letters on the chart please." Laboriously at first, because he was still a bit shocked and the sudden light had surprised him as much as the sudden darkness, then faster, he read through the letters, right down to the last one.

## No need for spectacles

He was told that he would not need spectacles. Poor young man, he was convinced he deserved some after an experience like that, but after all he had gone in only to investigate and well—perhaps it would be better to get out while he was still feeling all right—one could never tell with those magic eyes!

I had just gone to see for myself some of the reactions of the patients who came to see the optician and as I sat next to the patient's chair I took the precaution of explaining as rapidly as possible to the next one what to expect. I was not going to risk another dodging head colliding with mine. The chief then called out another name and in walked an older man. A quick explanation and he was in the chair staring ahead into the gloom with praiseworthy immobility. Then with the light on again he tried reading the chart. Afterwards he had to look through various lenses while reading and at one point was asked, "Now is it better like this or like that?" Upon the "second try" he

frowned and almost started from his seat, reaching as it were for the "first" aid to his vision. "No, no," he cried, "the other was better. I could see perfectly with that." So it was adjusted and eventually a pair of spectacles were put on him and a leaflet handed to him, (in Kikongo), to read.

I have rarely seen such a beatific smile on the face of anyone. In a voice getting louder and louder and interspersed with chuckles he read and the words tumbled out. As a train gathering speed he went on and then ended up in a terrific peal of laughter. I asked him, "Do you see well now?" Before I could stop him, (we were pressed for time with the crowd waiting outside), he started off reading again so I said, "Over there now please."

He pulled out a handful of money to pay for his spectacles and I verily believe he would have paid three times the price asked. He was still chuckling as he went out.

## To buy a cool drink

One other patient, so inexpressibly pleased with his new spectacles, gave fifty francs extra to the optician so that he could buy himself a cool drink. Coca-cola did not cost all that, but he insisted. This was at Lukala where eighty-seven people had their eyes tested in one day.

In Moerbeke the temperature was high still and crowds came, but four days were allocated for the visit so the task was a little easier. I was not present when some of the women belonging to my reading class were being examined but I am told they were very quiet and somewhat nervous. I had for some months taken care of money for women who wished to buy spectacles.



In the reading class there are some who feel that spectacles are the answer to the problem of mastering their letters. There are those however who can read, but find it very trying owing to their inability to see properly. So among my women, on the day they received spectacles, there was much excitement.

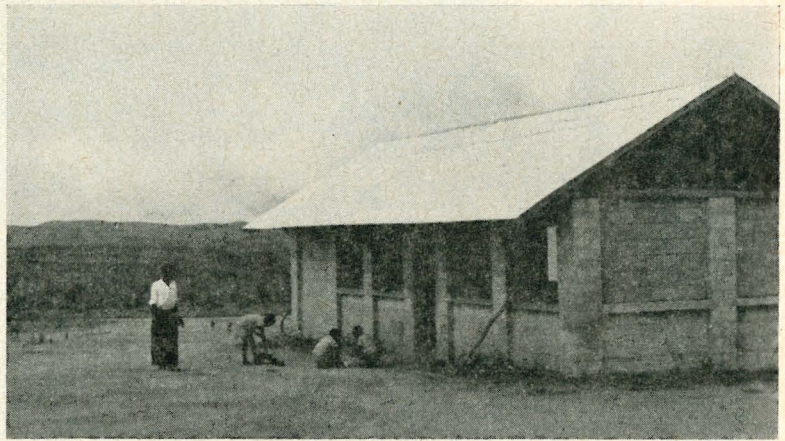
### The language barrier

One woman came into our Women's Meeting, rather out of breath for she had been hurrying and I asked her whether she had been to get her spectacles. "Yes," she replied, "here they are." She then proceeded to put them on. The other women gave her various hints as to the proper position. Said one, "Put them higher up on your nose." Said another, "Make sure they are not upside down." Then jokingly I handed her a book in English. The poor woman looked at it, then rather crisply said, "I cannot read that language."

A woman at the back, on hearing this, spoke up quickly, (not having seen my little joke), saying, "Oh dear, aren't her glasses any good?" However, opening her own Kikongo Bible and choosing a passage, the woman with the glasses read out in a clear unhalting voice.

One woman did actually try wearing her glasses upside down and said complainingly, "But they did fit well, what has happened now?" Someone adjusted them and then there were smiles again and the woman immediately took them off so that she could see how to put them on again properly.

Some of we missionaries out here have perhaps been a bit "short-sighted" over this business of Congolese needing spectacles. Of course, a lot of them like to wear spectacles for show, they have even bought them at the market for high prices, ruining their eyes meanwhile. Some of us



A primary school in the Lower River region of the Congo Republic

have fitted people with spectacles sent out by the Missionary Society. These spectacles have helped the people, we know.

Now however we have had a man whose whole job it is testing folks' eyes and he has prescribed the correct spectacles and in some cases advised that some have no need of them.

### An amazing success

The Missionary Optical Service may not be well known but it is in operation and we have been amazed at the success, at least in our own area, of the response to the visit of Mr. H. Thompson of Worthing. Both at Moerbeke, in the Sugar Company hospital and in the dispensary of the Cement Company at Lukala the managers and doctors have co-operated most willingly over the visit. In both places rooms have been put at our disposal and in some cases workers have been given time off to have their eyes tested.

On mission stations too we believe the work has been much appreciated, as at our own station, Kibentele, where for a long time Mr. Thompson's visit has been eagerly awaited. Some refugees from Angola, having left their spectacles in their own

country, were glad to have the opportunity to replace them.

Among the people out here there are many keen Bible readers; they often read with the light of small smoky oil-lamps so they will value greatly the help that properly-prescribed spectacles can give them. The Bible is sometimes the only book the Congolese possess. How fitting that we should enable them to read it more easily. We do hope that people at home will support this excellent Missionary Optical Service and that this first visit here of a qualified travelling optician will be the forerunner of many other visits. If you, our friends at home, are interested you may have further particulars from your Missionary Society. Also fellow-missionaries may be glad to know of this help from which we and our people have benefited.

**AUTUMN MEETING  
and  
FAREWELL**  
to  
Rev. J. B. Middlebrook  
Westminster Chapel  
Tuesday, 18th September  
at 7 p.m.





Students at a Bible Class held at the Carey Church, Calcutta, and led by Miss Rose Nawalker (third from right). In Calcutta studying, they come from (left to right): Nigeria, Sudan, Korea, Iraq, Korea, India, Basutoland and Korea

## Church Organizations Help In Hong Kong

Because of their long-standing services for refugees in Hong Kong, four leading church organizations were prepared and equipped to give immediate aid to 20,000 newcomers from the Chinese Mainland during the recent emergency. These were: Church World Service, Lutheran World Service, the Salvation Army, and the Presbyterian World Service.

That is what Mr. James B. Atkinson, executive staff representative of the World Council of Churches in Hong Kong, told the 140 participants in the World Consultation on Inter-Church Aid which met in Denmark recently.

Mr. Atkinson gave the Consultation what he called "four brutal facts" about the refugee situation in the tiny British colony. These are:

1. The island now has a population of about 3,000,000—six times what it was at the end of World War II. There is almost a 50-50 relationship numerically between refugees and others.

2. The ratio between births and deaths is 5 to 2, so that the natural increase in the population is roughly 2,000 a week.

3. The Christian community in Hong Kong is extremely small, and the ratio of Christians to others is rapidly diminishing as the refugee population grows.

4. The spectres and misery drive Chinese living on the mainland to seek shelter in any way they can in Hong Kong.

Mr. Atkinson said that when a water-pipe was completed from the mainland to the colony, many Chinese crawled along it in a gamble that they would be able to

## Christian Marriage Laws Changed

A bill seeking to amend and codify the law relating to marriage among Christians in India has been introduced into the Lok Sabha (Lower House) of the Indian Parliament.

The bill, which is termed the "Christian Marriage and Matrimonial Causes Bill", is based on recommendations of the Law Commission which consulted several Christian groups in India.

The new bill would allow that when both parties are Christian the marriage can be solemnized either as a civil marriage before a Marriage Registrar, or as a sacramental marriage conducted by ministers of churches recognized by the government or licensed by it.

The bill also provides for continuation of the provisions for "judicial separation" although the grounds for this are the same as for divorce. Notes on the clauses of the bill state that this is asked because Roman Catholics do not recognize divorce and because considerable

sections of the Protestant community are opposed to it.

The Indian Parliament has already codified a Hindu law relating to marriage and divorce and placed on the Statute Book a Special Marriage Act which legalizes inter-religious and inter-caste marriage.

### For Young Children

A most attractive series of Bible story books for young children is now available from the Lutterworth Press. The first four titles of this "Stories of Jesus" series are:

1. *Baby Jesus*
2. *The Boy Jesus*
3. *Stories Jesus Told*
4. *Friends of Jesus*

The narratives are by Betty Smith, who does her task well. At the end of each is quoted in full the passage of Scripture on which the narrative is based.

The illustrations are excellent, and the style and format delightful.

## Two Challenges

The Christian Medical Fellowship has published through the Tyndale Press two interesting and challenging pamphlets by Dr. Stanley G. Browne, formerly of Yakusu and now Director of the Leprosy Service Research Unit,



## ons Give Immediate g Kong Crisis

reach sanctuary before the water was turned on.

Again, a party of Chinese allowed themselves to be refrigerated this year in a box-car transporting meat. They knew they would become unconscious soon after beginning their journey, but they hoped that they would be discovered in time and allowed to stay.

"During the recent mass attempt to break into Hong Kong, about 60,000 people were rounded up by the army and the police and, after being given a meal, were returned to the mainland," Mr. Atkinson said.

"But some 20,000 others were able to elude detection and become absorbed in the households of families already in Hong Kong. These 20,000 new-comers are being looked after by the relief agencies who, because of their services to Chinese refugees over many years, were equipped and ready to do the work.

"They had everything necessary to help people in need, and they were able to send food to those who had been sleeping under bushes by night. They were even able to issue their own form of "identity cards". There was nothing illegal about this, and it gave refugees the piece of paper they need, with a signature and a photograph on it, to prevent them from being whisked away.

"Because the churches have built up such services and facilities in the past, and continue to support them with money and personnel, they are able to act as soon as a need is felt."

E.P.S., Geneva

## ing Pamphlets

Uzuakoli, Eastern Nigeria.

They are entitled *Medical Research and Some Dilemmas of a Jungle Doctor* (1s. each) and can be commended especially to medical students and young doctors.



Women labourers at work in India. Women in the east still do heavy toil now unknown to their sisters in the west

## Lutheran Churches in South India Move Towards Unity

Representatives of the Church of South India and five Lutheran Churches in South India have taken important steps towards their eventual goal of the formation of a new United Church.

Members of an Inter-Church Commission in three-day session at Bangalore unanimously adopted a draft statement of faith, and approved a litany which they recommended for immediate use in their respective churches. They also received a preliminary draft of a Common Catechism which will receive further study and revision before being submitted to the churches.

The lengthy six-point statement of faith will now be submitted to the governing bodies of the negotiating churches and if they approve will be incorporated into the constitution of the United Church.

The Commission also outlined several practical measures to be taken in the interim, including the setting up of a regional inter-church committee in each of the four language areas of South India to "take steps to promote mutual fellowship, understanding and co-operation between the ministry and members" of the churches involved.

It further advocated joint evangelistic work, periodic united services, frequent interchange of pulpits and co-operation to avoid duplication in pastoral and institutional work.

In an action dealing with "the shape of the church" delegates recorded their convictions on two important points. These were: (1) that all ordained ministers of the uniting churches must be accepted as ministers of the United Church without any kind of further ordination; and, (2) that provision must be made for receiving after union into the ministry of the United Church, without further ordination, the ordained ministers of all the parent churches.

Joint chairmen of the meeting were Bishop H. Sumitra of the Church of South India, and Bishop R. B. Manikam of the Tamil Evangelical Lutheran Church.

A NEW MISSIONARY PLAY  
**COOKING POT FANCY**  
J. L. WENGER

Carey Kingsgate Press 10d



# Triple Injection

By B. M. BULLWINKLE

*As part of the outreach of the Christian General Hospital at Palwal, Miss B. M. Bullwinkle is doing full-time public health work in the bastis (sections) of the town, which has a population of some 20,000. Engaged with her in this work are one staff-nurse and a number of nurses in training.*

*Most children in this country receive protection against whooping-cough, diphtheria and tetanus as a matter of course. The majority of children in India are left completely unprotected and many of them die from these diseases. In this article Miss Bullwinkle tells what happened when she offered protective injections in Palwal.*

SOME three or four years ago we were given money with which to buy inoculations against whooping-cough, diphtheria, and tetanus (i.e. triple vaccine) for children in Palwal. Last July I ordered a supply from "Glaxo" and soon afterwards started to give the injections. The course consists of three injections at intervals of four to six weeks and can be given to children between the ages of three months and seven years.

I thought that the best way would be to do the various areas of the town separately and not to begin in too many different parts at once. I accordingly went first to the *basti* where we are best known, and I think, most completely trusted.

We went first to the women whose babies we had delivered and explained to them about the vaccine saying that the child would be protected from three diseases but must have the full course of three injections and would probably get slight fever for a short time after each one.

## An inducement to persevere

We also told them that the injections were free, but that if they decided after only one or two that they would not complete the course then they would have to pay for those injections they had had.

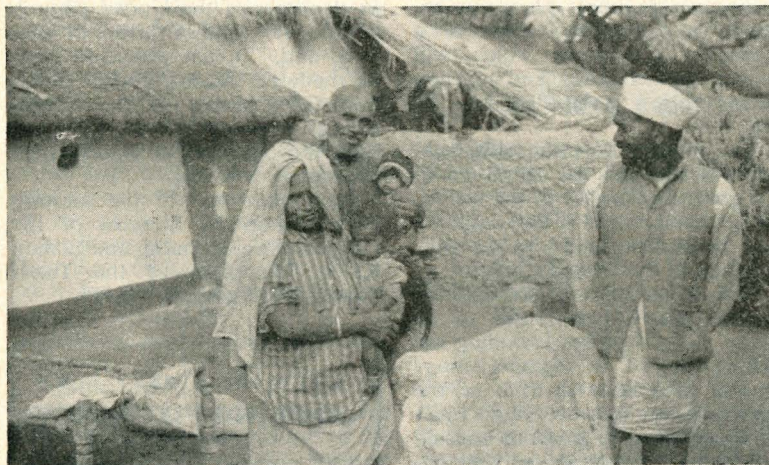
This was intended to make sure that they *would* let their children have all three rather than because we really wanted any money!

The first day we gave first injections to about fifteen children in that *basti*; in all about thirty completed the course and I only had to remind one mother about paying if the course was not completed. One baby was vaccinated about two weeks after his first injection so we had to wait till the limit of six weeks before going to give the second, and then when we went to do so we found he had developed chicken-pox, so his course will have to begin all over again later!

Having been welcomed in that *basti* we began to go to others, and to date about 120 children have completed their injections. The bigger children who quickly learned to recognize our "black bag" ran away as we approached! The parents watched them disappear and thought it a huge joke—so did we the first time, but by the third or fourth attempt to catch one child it was not quite so funny! However, in the end, we caught all of them.

## Hindu fatalism

About ten mothers (or fathers) refused to allow more than one or, at the most, two injections, the usual reason being that, "He does not want it." It would be rather unusual, I think, if a three- or four-year-old *did* want a needle stuck in him! But one man said to me, "You know more than God for you say that if Rattan has three injections he will not get these illnesses. If



(Photo: A. S. Clement)

A corner of a *basti* at Palwal



it's God's will for him to get them he will get them, injections or no injections."

We know the answer to that sort of statement, but it is sometimes very difficult in this land to get a man to listen to what a mere woman, and a foreigner at that, has to say.

It is this fatalistic outlook of many Hindus that sometimes makes medical work of any kind so difficult, although much less so now than formerly. In our hospital and in our district work we are trying daily to show people with this background that illness is *not* God's will for anyone but that He loves us and gave His Son to die for us that we might become whole in body, mind and spirit to praise and serve Him.



(Photo: B. M. Bullwinkle)

A patient in the women's hospital, Palwal. Here Miss Bullwinkle serves under Dr. Dorothy Medway with Miss D. A. Humphreys, Miss J. Summers and Miss D. A. Catley.

## Teachers Desperately Needed to Serve in an Emergency

The next ten years will be most critical for the young Republic of Congo, as for other new African states. One task of primary importance will be the development of its educational service so that it can supply an adequate number of people for positions of responsibility and leadership in the community.

There is now a desperate shortage of teachers, and appeals have been made to other countries for assistance. The Congo Protestant Council is most anxious that in the new state there should be a fair proportion of non-Roman Catholic teachers. It has asked for help in recruiting Protestant teachers, especially for the following subjects: French, Science, Mathematics, History, Geography, Domestic Science and Religious Knowledge.

Here is an opportunity for significant service to the Kingdom of God by Baptist teachers qualified to teach in secondary schools. A term of service in the Congo, though it may be no longer than five years, may be a valuable contribution not only to the growing state, but also to the churches within it.

Information can be obtained from the Candidate Secretary, B.M.S., 93 Gloucester Place, London, W.1.



Two village women in North India enjoying a gossip as one of them returns from the well. In a village there are usually several wells, one for each caste represented and one for the outcastes



# Fellowship at the Table

By A. S. CLEMENT

IT was at Shahdara that I sat down for the first time at the Lord's Table with an Indian church. It was at Shahdara that I had my first meal in an Indian home.

Shahdara is close to Delhi but on the other side of the Jumna River. Mission work began there in 1859 among people of the *Chamar* group of outcastes. *Chamars* were traditionally workers in skins and leather, but in course of time they became general unskilled labourers. They occupied an utterly degraded position in village life. In the Delhi district they formed the largest of the outcaste communities. The first missionary activity among them was that of the S.P.G., but later the responsibility for the work was handed over to the B.M.S.

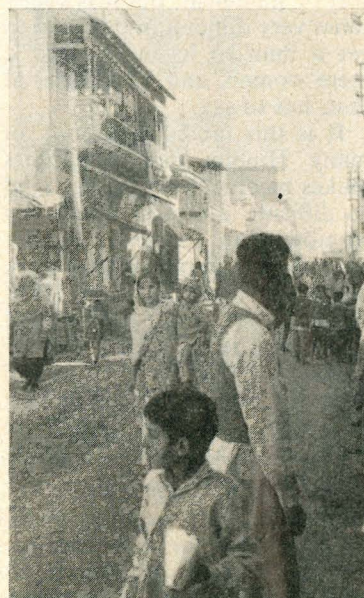
The chapel is on one of the main streets of the town on a site which includes also a school and houses for the teachers. On the Sunday morning of my visit the street was crowded and noisy as usual. The members of the congregation in their best clothes, and the quietness of the chapel were in sharp contrast to the dirt and commotion outside.

The service was conducted by

Rev. R. L. Morgan, superintendent missionary in the Delhi district (in Hindi, of course). I had the privilege of preaching through an interpreter, Mr. Stephen Jacob. Dr. Johannes Norgaard of Tollose, Denmark, a delegate at the Assembly of the W.C.C., was present and briefly spoke. The service concluded with an observance of the Lord's Supper.

Afterwards we went through the crowded streets and over pieces of undeveloped land to the home of Mr. Matthias Jacob, the patriarch of the church. Mr. Jacob was brought up in the B.M.S. orphanage at Agra. It is said that it has been his custom since his marriage to begin the day by reading to his family a chapter of the Old Testament and to end it by reading a chapter of the New.

Now he is the head of a family distinguished for its Christian service. Two of his sons are pastors, one is a teacher at the Delhi United Christian School (a grammar school for boys with a very high reputation) and another son an official in the Education Department. Three of his daughters-in-law are teachers.



The main street of Shahdara

We sat down for luncheon at a long trestle table set up in the courtyard of the family house. The meal was an excellent one of *pilau* (prepared by the men) and curried mutton (prepared by the women) with bananas to follow. Altogether fifteen sat down: twelve members of the family and the three guests.

Here was Christian India at its best. The family solidarity was still there but bound also by the love of Christ. The members of the family were devoted to the service of others in Christ's name.

## The Story of The Bible

Hendrik Van Loon's famous book, *The Story of the Bible*, has now been issued in a cheap paperback (Mayflower Books, 5s.). Written primarily for children, it is of interest also to adults. It attempts to present chronologically, and by reference to modern research, the whole story of the contents of the Old and New Testaments.



(Photo: A. S. Clement)

Members of the congregation outside the chapel at Shahdara, near Delhi. On the left is Mr. Matthias Jacob and next to him Rev. R. L. Morgan of Delhi



## New Books of Special Interest

Of books relating to Missions which have recently appeared a number are worthy of special mention.

*The Way of the Prophet* by David Brown (Highway Press, 6s.) is a first introduction of Islam. It is most readable, being written in a lucid and flowing style. What is written about the life of Muhammad and the worship of his followers is aptly illustrated by quotations from the Quran: and the treatment is sympathetic. The closing section of the book explains clearly and charitably the fundamental differences between Islam and Christianity.

The same press (Highway Press), which is the press of the Church Missionary Society, has published an excellent book of prayers for children: *Christ the Light of the World* (3s.). It is tastefully illustrated, well designed, and attractively produced. But what is more important its contents are first-class. Included are prayers from other countries of the world. It will be most useful as a gift to children of the 11-14 age group.

Two new books in the "World Christian Books" series have appeared: *Sacrifice in the Bible* (U.S.C.L., 2s. 6d.) by H. Ringgren of the University of Uppsala and *Daily Praise and Prayer* (U.S.C.L., 5s.) by George Appleton, now

Archdeacon of London. The latter is very good for private devotions, as one would expect for the compiler of *In His Name*.

There are also two new "Key Books" (U.S.C.L., 2s. each). *The Good News of Jesus Christ* by John F. Farley is a simple study of the Gospel According to Mark. *Giving to God* by John Poulton is a simple treatment of the practice of Christian Stewardship. This latter book was originally written for Christians in Uganda. Illustrative material has been added from the experience of churches in India.

*Hot Surgery* by Cecil Cutting (London Missionary Society, 5s.) relates the experiences of a medical missionary in South India. It can be strongly recommended to our readers, for much of what is written could apply equally well to our own medical work in North India, Orissa, and East Pakistan.

In *Agreeable to the Word of God* (London Missionary Society, 2s. 6d.) Principal H. Cunliffe-Jones examines the precise meaning of this historic phrase of the Reformers and applies it particularly to the present proposals for transforming the Congregational Union of England and Wales with a "Church" and combining within one body the Union and the Missionary Society.

## College Branches Out

Students leaving Serampore College illustrate its widespread contacts with many branches of the Church. The last batch included:

A Tamil of the CHURCH OF SOUTH INDIA going to a parish;

A Malayali from Kerala of the MAR THOMA SYRIAN CHURCH joining the Sihora Asram, a missionary venture started twenty years ago by two former Serampore students;

Two LUTHERANS from the hill people near Ranchi, one a Munda and the other an Oraon, going to church and evangelistic work;

A Khasi from Shillong, belonging to the WELSH PRESBYTERIANS going to teach for a year at Cherrapunji Theological College before undertaking further studies in the Ecumenical Movement at Bossey;

A BAPTIST from the Garo Hills probably going to do part-time pastoral work and part-time teaching in a Bible School for Pastors; and

A METHODIST, who has had pastoral experience and served in the Navy, going to a church in Meerut.

## A New Book on Christian Baptism

In our churches a need has been felt and expressed for a good book on Christian Baptism which could be used especially in preparing candidates. *Invitation to Baptism* by R. E. O. White (Carey Kingsgate Press Ltd., 5s.) should go a long way towards meeting that need.

It expounds clearly the doctrine of Baptism as found in the New Testament primarily with a view to helping inquirers. But it will be of immense value to ministers and others preparing candidates, and to those now within the membership of the Church who wish to understand more fully the meaning and significance of their own baptism.

## The World He Loves

*The World He Loves* by Douglas W. Thompson (Edinburgh House Press 5s.) is the theme book chosen this year by the Conference of British Missionary Societies. It poses the problem of a world which has moved away from the Church, describes ways in which the barriers which the world has erected against the Church are being broken down, and suggests ways in which the eternal Gospel can be presented in present-day situations.

## Unity Movement in the Doldrums

The Church Union movement in North India is "rather in the doldrums", writes Rev. Leslie Wenger, of Serampore College. He goes on:

"The Convenor of our Baptist sub-committee has been transferred out of our area (he is in the Government service). So the convenorship has come back to me.

"In the theological controversy on Baptism, though the light turned from red-with-amber to amber, it did not convincingly turn green.

"I think we should go ahead, but I find it less easy to press this on doubters. Yet I think there is an easing of rigidity on a number of sides and this is a good thing."



# “Do-it-yourself” Refugees

THE refugees who have poured out of Angola into the Republic of Congo have the do-it-yourself idea.

“They must be among the most energetic refugees in the world,” says a missionary’s report. “They have built houses of mud, stick and grass. Some have even built houses of sun-dried bricks. Many have really fine gardens and they make baskets and other things to sell.”

The earliest refugees have now harvested two crops of ground nuts and one of beans. In May, they had another crop of beans and one of maize nearly ready to harvest. They were then digging for the cultivation of their own variety of manioc.

These refugees, who are settled and integrated into the Congo villages, have the basic essentials for a diet according to the standards by which they have lived for years. It is, of course, a diet which ought to be much improved. In particular, there is need for an increase in proteins.

## New refugees still coming

While the established refugees may thus be able to feed themselves, the situation is made difficult by the fact that new refugees are still entering Congo from Angola.

In one week, between 750 and 1,000 arrived. This occurred as the dry season began in Congo and there was no chance to grow extra food for six months. Missionaries were wondering whether the supplies would stand up to the heavy extra demands.

Many of the refugees are in poor physical condition and caring for them has added greatly to the work of medical missionaries.

This aspect of the situation is illustrated by a report from Kimpese which says:

“The medical work here has changed vastly during the past year.

“When I came here, we treated the school children and station population, numbering about 850, and people from the surrounding villages. The health of the local people then compared favourably with that of people at home. I had time to take classes in art, sewing, English and French.

## No time to treat all

“All that has changed since the refugees from Angola flocked over the border. There is not time to give the necessary attention to all the folk who come day after day for treatment. Some suffer from diseases which we have seen but rarely in recent years.”

Missionaries are encouraged by the response of the refugees to efforts to build up the Church in the new settlements. A report from Moerbeke says:

“It is a joy to see how well attended services are. Of course, a lot of people are untouched as

yet by the Church, but it is usual in Moerbeke to have services so crowded that many people have to sit outside.

“We have only a mud and stick chapel, with open sides. It is usual on an ordinary Sunday morning to have about 700 to the service although the building holds only 200 at a squash.

“We are badly in need of a really spacious church and the members and others have been giving money to buy cement, bricks and roofing materials. It is hoped that building can begin in the dry season.

“I saw a refugee give a small coin to the pastor. He said to the pastor: ‘I have lost everything in Angola, but I shall never forget the Lord or fail to attend His house.’”

There have been ninety Baptisms at Moerbeke this year.

So the Church is continuing among the Angolan people. But though much has been done the needs are still tremendous. Much more help must be given in terms of personnel and materials.



Members of the staff at Palwal Women’s Hospital unpacking a Wants Box



## BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

The two major united Christian Medical enterprises in India are those of the Christian Medical Colleges and Hospitals at Ludhiana in the north and Vellore in the south. These are playing an increasing part in Christian witness through medicine in India, for doctors and nurses who are trained in them serve not only in mission hospitals but also in many other institutions throughout South East Asia. The staff of both institutions is international and interdenominational and the B.M.S. members have a worthy share in the work of that team.

### Ceylon

Baptist work in Ceylon is under the direction of the Ceylon Baptist churches through their *Sri Lanka Baptist Sangamaya* (Ceylon Baptist Union). These churches are completely self-supporting and very little B.M.S. financial aid is sent; our major help to the Ceylon Baptist churches being through missionary personnel.

The churches are becoming increasingly concerned about their lack of evangelistic outreach and at Kekirawa and Ratnapura, B.M.S. missionaries and Sinhalese Baptist ministers are engaged in evangelistic efforts in areas hitherto neglected. The Cinnamon Gardens Baptist Church in Colombo is also concerned to witness to the Gospel which it does by regular open-air meetings.

Christians of all denominations are a tiny minority in Ceylon, which has a population of about 10,000,000 Buddhists. Pray for the witness of all Christians in the island under the difficult circumstances at present prevailing.

## ACKNOWLEDGEMENTS

(To 20th July, 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., "Congo Refugees", £3; Anon., £3; Anon., £3. Mr. and Mrs. Arthur Bate, "In memory of Mr. and Mrs. Robert Tunks", £1 1s.; "66", Famine Relief, £2; Anon., Greenford, £2; Anon.,

Swansea, £10; Anon., Spalding, 5s.; Anon., "A Thankoffering", £5; "In the Master's Name", £2; Anon., Epsom, 10s.; Anon., Famine Relief in India, £5.

*Medical Fund:* Anon., Hatch End, £5; Anon., Leper Work, £2.

*Wants Freightage* Anon., 10s. 3d.; Ropeholders, 5s.

### Legacies

The following legacies have been gratefully received in recent months:

June								£	s.	d.
21	Miss E. C. A. Cheeseman	...	...	...	...	...	...	200	0	0
25	Miss N. A. Dodd	...	...	...	...	...	...	100	0	0
26	Miss E. Blease	...	...	...	...	...	...	50	0	0
27	A. Coutts	...	...	...	...	...	...	100	0	0
July										
3	Mrs. F. J. Tomkins	...	...	...	...	...	...	250	0	0
3	J. Flintoff	...	...	...	...	...	...	76	6	10
5	Miss S. Scott	...	...	...	...	...	...	20	0	0
6	Mrs. M. G. Smith	...	...	...	...	...	...	25	0	0
16	Mrs. E. A. Wilford	...	...	...	...	...	...	200	0	0
17	H. D. James	...	...	...	...	...	...	73	2	10
19	H. Lonsdale	...	...	...	...	...	...	70	0	0

## MISSIONARY RECORD

### Arrivals

26 June. Rev. A. T. MacNeill, from Bolobo, Congo Republic.  
6 July. Rev. G. B. Merricks, from I.M.E. Kimpese, Congo Republic.  
2 July. Rev. S. Koli, from Upoto, Congo Republic.  
7 July. Miss S. C. Varley, from E.P.I., Kimpese, Congo Republic.  
8 July. Rev. R. N. Baroi, B.A., L.Th., from Dacca, East Pakistan.  
11 July. Miss E. Motley, from Brussels, Belgium.  
12 July. Miss M. J. Greenaway, from Upoto, Congo Republic  
16 July. Mr. and Mrs. A. S. Cox, from E.P.I., Kimpese, Congo Republic.

### Departures

25 June. Rev. K. F. Weller, to Cuttack, India.  
4 July. Miss K. M. Brain, to Wathen, Congo Republic.

### Births

11 June. At Lisala Hospital, to the Rev. and Mrs. Jan ter Braak, a son, Bart.  
18 June. At Lisala Hospital, to the Rev. and Mrs. D. A. Rumbol, a daughter, Christine Lesley.  
5 July. At Yakusu, to Mr. and Mrs. A. J. Casebow, a daughter, Helen Margaret.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams, Asiatic Wesphone London. Chairman: Rev. A. C. Davies, B.A., B.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D., (Home) Rev. E. G. T. Madge, B.A., B.D., (Foreign) Mr. H. B. Glenney, M.A., (Financial). Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.



*A selection of Missionary books of special interest to Baptists*

**WILLIAM CAREY**

*By J. B. MIDDLEBROOK*

A new story of the pioneer of the Baptist Missionary Society, the latest account of the life of William Carey, missionary, translator, and educationalist—should be read by every Baptist. Buy through your missionary secretary or bookstall. **5s. net**

**YOUNG MAN IN A HURRY**

*By IRIS CLINTON*

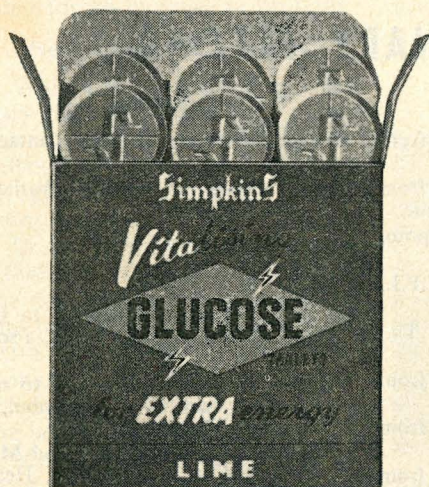
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OCTOBER 1962

PRICE SIXPENCE



# *Missionary Herald*

OF THE BAPTIST MISSIONARY SOCIETY



(Photo: R. Knight)

Refugee students from Angola with the B.M.S. Foreign Secretary outside the Mission House in London. From left to right: Mr. Joao Maconduea, studying at Spurgeon's College, Rev. E. G. T. Madge, Mr. and Mrs. Domingos Calvino de Carvalho, studying in Geneva.



# Do We Care Enough?

THIS month there is a notable B.M.S. anniversary—2 October—when our Society celebrates its 170th birthday and begins the 171st year of service for its Lord. Yet, in spite of the importance of this date, not only for the annals of our own Society but also for the modern missionary movement as a whole, it is a date which is likely to be passed over without comment in many of our churches. We Baptists are not particularly noted for our commemoration of past events. Saints' days and anniversaries, with certain exceptions, do not inspire us nor arouse our enthusiasm. We, as churches, are normally more concerned with the ongoing life and witness of Christ's people. And that is how it should be.

At the end of the month comes a B.M.S. occasion which should be marked in every church calendar, for this occasion is concerned with our passion for evangelism and zeal for the extension of Christ's Kingdom to the uttermost parts of the earth. This year B.M.S. Gift and Self-Denial Week extends from 28 October to 4 November. Its theme is "Uncared-for Millions".

## Self-denial

Self-denial is at the heart of the Christian Mission. It springs from the example of Christ Himself, "who, though He was in the form of God, did not count equality with God a thing to be grasped but emptied himself, taking the form of a servant, being born in the likeness of men" (Phil. 2:6,7. R.S.V.).

Under the leading of the Holy Spirit, the spirit of true self-denial was present on 2 October, 1792 when the little group then gathered gave out of their poverty because they believed it was God's will that a Christian Mission should be formed.

Carey knew the meaning of self-denial when he set sail on the *Kron Princessa Maria* and endured those seemingly barren years at Mudnabati. The missionaries who followed him also knew it. So did the young men who, during the 1880s and 1890s, sailed one after another to win Congo for Christ. Theirs was a burning passion for the extension of Christ's Kingdom in uncharted Africa and theirs too simple graves in lonely mission compounds hacked out of tropical forest.

## That His kingdom might extend

By such self-denial was a church established in lands where Baptists were called to serve. Some gave of their all for Christ's sake, and some gave of their wealth that His Kingdom "might extend from shore to shore".

It is still largely the dedicated few who make that work possible. Our missionaries who, making sacrifices which they never even mention, seek in the far corners of our world to bring men to Christ's feet. Those in the churches who support them in prayer and gifts: the minister who out of his own meagre stipend gives as Carey's first companions gave; the old-age pensioner who puts aside much more than the required tenth for Missions; the child, who, moved by some compulsion which he cannot explain, gives his pocket money for "the missionary", and those who regularly set aside part of their income for their Lord. These are those who know the joy of self-denial.

Yet, as the theme of Gift and Self-Denial Week reminds us, there are millions of uncared-for people still in our world. They have never heard the Gospel, never had it good, never hoped

for anything better and never hearkened to the Good News. To carry Christ's love to such is the task of the B.M.S.

This autumn a new B.M.S. missionary sailed for service in the United Mission to Nepal, a country where until a decade ago there was no Christian witness. Another new missionary sailed for Hong Kong.

These are just two of the new commitments the B.M.S. has undertaken this year. In our older fields there are many challenging needs to be met. Over 200,000 Angolan refugees crowd into parts of Lower Congo. The re-deployment of B.M.S. Angolan staff has made it possible for the Society to give them pastoral, educational and medical care. In Brazil a religious revival, whose effects will influence the whole future of the nation, is taking place, but in Paraná state, where we work, churches are crying out for pastoral care. Dare we ignore this evident movement of God's Spirit and silence those clamant voices? In India, East Pakistan, Ceylon there is yet much work to be done in God's harvest fields.

All this work is largely dependent on funds. Money is God's gift. We can use it for Him and used for Him the uncared-for millions would hear of His love in Christ. Do we care enough, pray enough, give enough?

G. P. R. PROSSER.

## GIFT and SELF-DENIAL WEEK

28 OCTOBER -- 4 NOVEMBER

*Inasmuch as ye have done it unto  
the least of one of these my  
brethren, ye have done it unto me.*

MATT. 25 v. 40.



# Our Work in the Towns and Cities of South Asia

I. Delhi

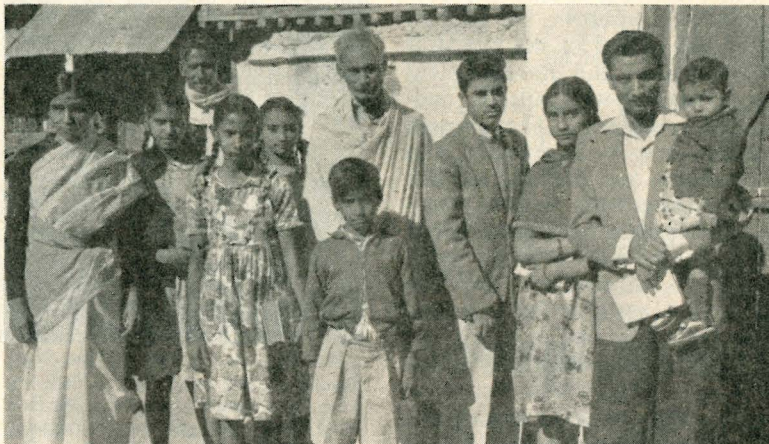
By A. S. CLEMENT

**A**LTHOUGH throughout India and East Pakistan there is a common pattern of life, easily discerned anywhere in the sub-continent, there is also an amazing variety reflected in different languages, dress, religions and customs. The whole region can be considered as in three divisions: 1. Cities and towns; 2. Villages on the plains; 3. Villages in the hills and forests. In all three divisions our missionaries are at work.

The subject of this short series of articles will be the work of B.M.S. missionaries in the cities and towns, and we begin with Delhi, the capital of India. Situated on the right bank of the Jumna it occupies a central position of great strategic importance. It is a great railway centre easily accessible from all parts of India.

## Modern Delhi

Modern Delhi covers a very extensive area. There is, first of all, the ancient walled city, sometimes known as Shahjahanabad, after the Moghul emperor, Shah Jahan, who is said to have founded it. It is a typical oriental city with crowded bazaars, narrow streets, and medieval houses. It has a large trade in wheat and other produce. Every evening long trains of bullock-carts arrive in the city bringing in the produce of the surrounding plains. Its bazaars are noted for gold and silver work, ivory, precious stones, shawls and costly fabrics. It is dominated by two great buildings, the Red Fort and the Jama Masjid (Friday mosque). Its main central street is the



(Photo: A. S. Clement)

Part of the congregation of Shahdara Baptist Church, Delhi

Chandni Chauk, or street of the silversmiths.

Just to the south of the ancient city is the old suburb of Darayaganj, where before the Mutiny of 1857 lived the members of the British administration and other Europeans. To the north is the suburb of Civil Lines where the civil servants of British India and other Europeans lived for the following century.

Further to the south and beyond Darayaganj is New Delhi, a most spacious modern city designed largely by Sir Edward Lutyens as the capital of British India. Since 1947 it has been the capital of the Republic of India. To the southwest of New Delhi is the Delhi Cantonment, the military centre. The total population is about 1,744,072 (of whom only 18,685 are nominal Christians).

## B.M.S. Work

B.M.S. work began in Delhi in 1814 when John Chamberlain

visited the city on a preaching tour. A mission was established four years later under the leadership of J. T. Thompson. But this mission and the Christian community which grew up were practically wiped out during the Mutiny. There was a new beginning in 1859 under the leadership of James Smith who had considerable success in preaching to large crowds in the Chandni Chauk.

It was in this main thoroughfare that the Central Baptist Church was established and became by far the strongest Baptist Church in the city. Twenty years ago, with Rev. Haider Ali as pastor, it had an average Sunday attendance of nearly 500. Now, unfortunately, its congregation is small. On the Sunday morning when I had the privilege of preaching there about 70 people were present, but they included about 35 of the senior girls of the Gange High School. What are the causes of the



decline? They are complex. The situation changed radically with the coming of Independence in 1947. There have been a number of disputes among the members which have divided the church into factions. There have been misunderstandings between factions within the church and missionaries. Moreover, the church, with the spread of the city, has become more and more a downtown church with all the connected problems. The present pastor, Rev. V. K. Massey, and his officers and deacons are doing their best in a difficult situation and greatly need our prayers.

A group which broke away from this church now worships in Civil Lines, not far from our main mission compound.

There are also Baptist churches at Idgah, Bagichi and Shahdara. About the latter I wrote in last month's *Missionary Herald*. Like it, the two other churches originated in work among the *chamars* (the caste of leather-workers, later a caste of general manual labourers).

At Karol Bagh there has been a church since 1917, the late Rev. P. N. Bushill playing a notable part in its development. The present building was erected in 1951 largely through the efforts of Rev. R. C. Cowling. Within easy reach of it live a colony of about sixty Christian families, so the church is quite lively and well attended. It has its own primary school divided into four classes.

In New Delhi there is a Union Free Church for which Baptists and Methodists are jointly responsible. The present minister is our own Rev. Geoffrey H. Grose, B.D. It has a fine suite of buildings on a permanent site and serves Europeans as well as Indians. In recent years it has pioneered a new cause in the outer suburbs at Green Park. Until quite recently the pastor in charge was Rev. Peter Jacob, B.D., now in America under a



(Photo: A. S. Clement)

Rev. R. L. and Mrs. Morgan outside 13 Ludlow Castle Road, Delhi. Mr. and Mrs. Morgan have served in India for over thirty years.

World Council of Churches scholarship.

The B.M.S. main compound in Ludlow Castle Road, Civil Lines was once the garden of a large house. The house itself is used, divided off and occupied by the principal of the Delhi United Christian School, Rev. Eric Nasir and the vice-prin-

cipal, Rev. W. Tudor Morgan. This school, one of the best grammar schools for boys in Delhi, is also accommodated on the compound together with its hostel for boarders. It is maintained and controlled jointly by the B.M.S. and the Cambridge Brotherhood of the Church of England.

On this same compound, which is about 27 acres in extent, is the Gange High School for Girls and its hostel. The school is now entirely staffed by Indian graduate teachers though Miss Elsie Lewis still serves in connection with the business, financial and administrative work and shares a large house with the headmistress. The school has recently erected a new chapel which was used by the Youth Participants to the Third Assembly of the World Council of Churches for worship and for conference. The Youth Participants were accommodated throughout the period of the Assembly in tents in the school grounds.

The third house is the home and headquarters of the Rev. R. L. and Mrs. Morgan. Mr. Morgan is the senior missionary in the district, having general

(continued on page 158)



(Photo: A. S. Clement)

Girls outside part of the Gange High School buildings, Delhi. The school uniform consists of a blue kamiz (long blouse), white salwar and white chadar (headscarf)



## Greetings to Jamaican Baptists

Jamaica is now one of the many members of the Commonwealth who have attained their independence in the last few years. She became a nation in her own right on 6 August and it is noteworthy that our Society was invited to send representatives to the service arranged by the Jamaica Government to commemorate that event in Westminster Abbey.

The B.M.S. has had long and honourable connections with the island and her peoples. Today, the B.M.S. serves Jamaica through Calabar College and High School. For many years there has been an independent Jamaica Baptist Union which has been responsible for the work of the Baptist churches of the island.

On the occasion of her independence the following greeting was sent to the Jamaica Baptist Union by the B.M.S.:

"Greetings from the Baptist

Missionary Society to the Jamaica Baptist Union on the occasion of Jamaica achieving her Independence on 6 August, 1962. During more than one hundred years of fellowship together in the work of the Kingdom of God our two organizations have seen many changes in Jamaica and the West Indies, and we welcome the coming of Independence as another token of God's blessing on the island, and pray that the peoples of Jamaica may use this new opportunity to His glory. In independent Jamaica the churches will have a most important part to play in witnessing to the Gospel as the only true foundation on which a strong nation can be built. The Baptist Missionary Society pledges itself to play its part by God's help in the new era, as in the one now closing, for the building of the Church and the extension of Christ's Kingdom in Jamaica . . ."

## B.M.S. and Disciples Extend Joint Work

Co-operation between the B.M.S. and the American Disciples of Christ Mission is being extended in Orissa, India.

The two societies already collaborate in West Orissa, but the B.M.S. is the only society working with the local church in the rest of the region at present. Soon the American Disciples and the B.M.S. will be operating jointly in other districts.

One result hoped for is a growth

of educational work. Among the American missionaries to be sent into what is known as "the B.M.S. area" will be an educationist.

Consultations between the B.M.S. and the Disciples have made possible preliminary plans for a Christian High School. It had been suggested that the school should be built at a site which had been selected at Daringvadi. But the Government has not given permission for the site to be bought.

## In a Very Exciting City

"This is a very exciting city in which to live and work. There seems to be something important happening every moment. The tremendous refugee problem is causing more than a little heartache. The fact of the matter is that Hong Kong just has not got room nor resources to cope with unlimited numbers. The conditions under which people exist now are terrible in the extreme. Tiny rooms are divided both vertically and horizontally to make more accommodation.

"The church which I am minister-

ing at serves almost all the missionary families (other than the Anglicans) working here. This makes for ecumenical thinking and action.

"The heat and the humidity in particular take some getting used to, and although we are managing very well it will be quite a while before we are completely at home in the summer. I'm told that autumn and winter will be different . . . I certainly hope so!"

(Rev. N. W. Kemp, of Kowloon,  
Hong Kong)

## Twenty-nine Baptist Missionary Societies

According to Dr. John Allen Moore, Professor of Missions at the Baptist Theological Seminary, Rüschrlikon, there are now twenty-nine different Baptist missionary societies or boards currently at work in the world. They are represented by 5,300 missionaries in 100 countries.

Beginning with William Carey and the founding of the B.M.S. in 1792, the missionary movement among Baptists has helped to increase the world Baptist population from about 96,000 in Carey's day to the present total of 24,309,538.

## Hindu Rice Ceremony taken over

A Hindu First Rice Ceremony has been taken over by the Church in East Pakistan.

While the ceremony is an occasion for rejoicing, it originates in one of the saddest features of the life of the country.

The infant mortality rate is so high that families wish to celebrate their good fortune when a child lives long enough to be able to eat rice.

Relatives and friends are invited to see a child being given rice for the first time and the ceremony is followed by a feast for the adults.

In the Christian community, the ceremony follows a service at which prayers of thanks are said for the child's life having been spared.

## Missionary Life in Central India

*This is our life in Central India* by George and Mary More (Edinburgh House Press, 1s.) is a most interesting booklet. It tells how two missionaries of the Presbyterian Church felt called to live and witness to Christ in one Indian village and eventually felt led to create a small Christian community in that village so that their witness would have greater impact.



# These Hesitate to Cross the Border

By COLIN and MARGARET GRANT

THE missionary is on the field with one supreme aim: the winning of men and women for Jesus Christ. As he meets them in the market or along the roadside, in their homes or on his own veranda, in the hospital or behind the post-office counter, he will always be aware of each one's separate need of forgiveness and eternal life through God's only Son. No personal encounter with his "neighbour" comes by chance; every contact can be followed up for the sake of the Gospel.

## These Have Drawn Back

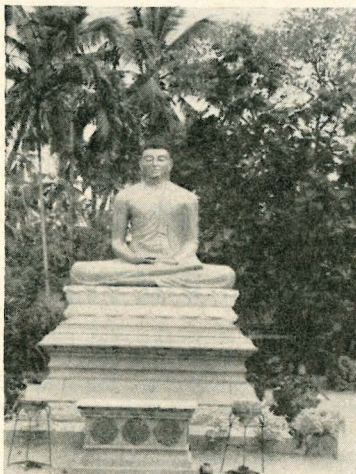
It is always a cause for great thanksgiving when such initial contacts lead to conversion and discipleship. However, many of those whom we have contacted in and around Ratnapura, after evincing hopeful interest in the Gospel early on, have drawn back from the place of decision.

Let us introduce some of these folk to you; for they need your prayers.

Mr. Somawardhana visited our home several times to transact some business. He can speak a little English, and together with giving him tracts and booklets to read, various opportunities were given to us to speak with him about Christ. "The Buddha was only a man, and has been long dead. The Christian Gospel tells of One who is alive today and forever, a Saviour, the Son of God!" Mr. Somawardhana, who is a Buddhist, nodded, and began a Bible Correspondence Course. But soon his ardour cooled. "My wife and her relations are strong Buddhists; I cannot become too interested," he told us several months later. Mr. Somawardhana still reads Christian literature, as do perhaps others in his

home; but the pull of Buddhist family tradition is too strong for him at the moment.

A graduate trained at an English university lived fairly near us at one time, and we soon became friends. Mr. Wyjeratne was an ardent Buddhist and a keen chess player, too. We met for a game one evening, and afterwards discussed the spiritual



(Photo: A. S. Clement)  
A golden statue of the Buddha near Bentote, South Ceylon

malaise of mankind and the needed cure. His was orthodox Buddhist belief: life is made up of suffering and suffering is caused by desire. The way to eliminate suffering is therefore to combat desire; and this may be done through following "the noble eight-fold path" of self effort and attempted self improvement. This is the way of salvation; no external help from any "god" is needed.

But as we talked on into the night, and on subsequent occasions, it was clear that the Person of Christ left him without an answer, and the personal testimony of Rev. Vernon Ed-

ward, our beloved Tamil co-worker, and ourselves to the saving power and living presence of Christ was used of God to impress him deeply. Mr. W. is now reading a New Testament, but remains, outwardly at least, a staunch Buddhist.

In a village some eighteen miles from our bungalow lives Premadasa, a carpenter. With a local lay preacher, we have visited Premadasa and his wife many times, having been introduced to them by a near relation. They soon expressed a desire for baptism, though we doubted whether they had yet been born again. Knowledge of the Gospel had not touched their hearts so far, although they were eager listeners of the Word.

## Still Buddhists

One day, as we entered their front room, we were brought up with a start by something new on one of the walls. It was a framed portrait of the Buddha, with a lamp burning before it, a sight quite common in Buddhist homes. We thought we saw Mr. Premadasa's back disappearing outside the back door as Mrs. Premadasa came to greet us. After a few moments we inquired gently: "What is this for?", indicating the picture. "Oh," Mrs. Premadasa replied, looking very shamefaced, "My father-in-law came and does not approve of our interest in Christianity." Here again was the tug of parental influence, and perhaps the fear of losing an inheritance. Mr. and Mrs. Premadasa are still Buddhists.

The most important man on a tea estate is the Superintendent, and many of them are Europeans. Mr. Roberts has always been very co-operative in our evangelistic work among the Tamil

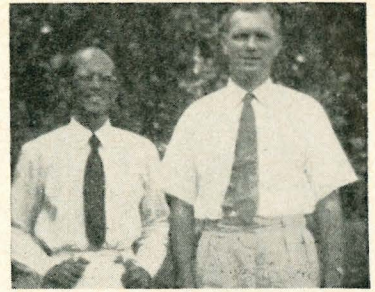


labourers and staff on his estate, and we knew him to be a nominal Christian. Late one night, as we talked together in the lounge of his bungalow, with the warm tropical air blowing gently through the open windows and the lights of Ratnapura blinking in the distance, the conversation moved on to spiritual matters. Yes, he believed in Christ as a teacher and example; but the Cross had little importance in the Christian message. "Why did Christ have to die, anyway?" he queried. Could a missionary be asked a more poignant or gloriously opportune question? We continued our discussion, dealing with the deep issues of man's sin and his need of reconciliation with God. Mr. Roberts has read some books we sent him soon afterwards and he appreciates our work on the estate. But he remains today just an "admirer" of the Man of Galilee.

### Drink or the Saviour?

Down in the coolie "lines"

on a neighbouring estate live Arumugam and his wife, whom we met when they were staying in the home of one of our Tamil believers. We followed up the contact in their own home, and were glad to see them at the Bible Convention we hold in Ratnapura each year. During succeeding visits to them, their faces showed reception of the truth as it was unfolded to them by the Holy Spirit. One evening we spoke of how Christ can deliver a man from the grip of drink, and Arumugam's face noticeably straightened. We talked about this together, and commended the matter to the Lord in prayer. On our next visit, only Mrs. Arumugam came to meet us. She told us that her husband had run off when he saw us coming, and although she believed in Christ, he preferred his drink to a full committal to the Saviour. Rev. Vernon Edward and ourselves have talked with them both since then, but Arumugam continues to hold back.



Rev. G. V. Prosser of Kekirawa, Ceylon, with the man who taught him Sinhalese. The teacher is a converted Buddhist.

There are many more such as these we have mentioned. These all hesitate on the border of the Kingdom. The prince of darkness keeps his tenacious grip on their benighted souls. Only the Holy Spirit can bring them into the full light of the Gospel. Are you ready to give yourself to prayer for such as these in and around Ratnapura?

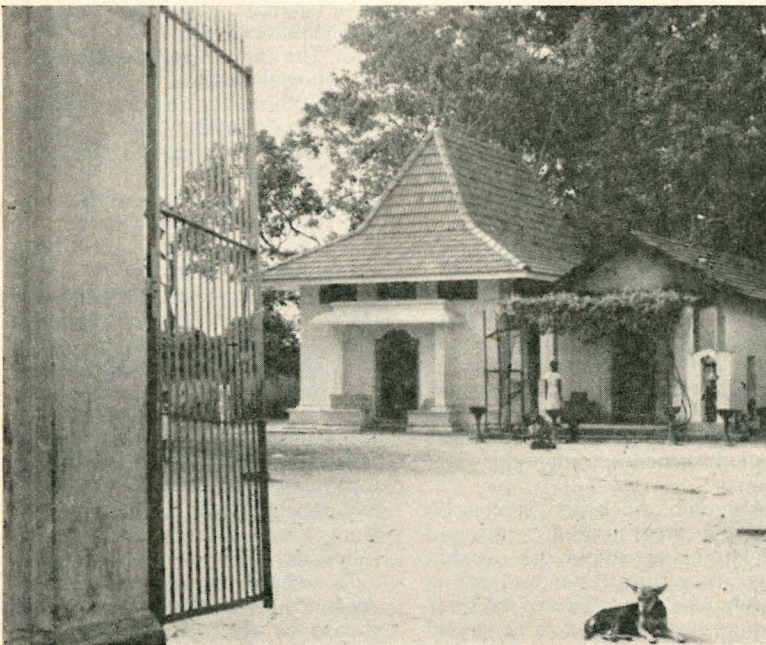
### The Quest

The October issue of *The Quest* (price 6d) contains a number of interesting articles. Among these is one on the Leicester British Council of Churches Youth Conference.

Copies may be obtained from the Carey Kingsgate Press Ltd., 6 Southampton Row, London, WC.1.

### Bible Society Carey Scholarship

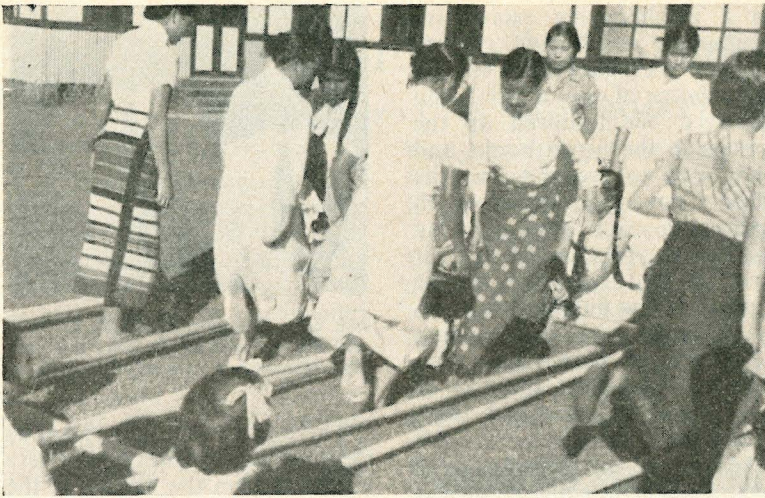
To commemorate the bi-centenary of the birth of William Carey of Serampore, the great pioneer missionary and Bible translator, the Bible Society of India and Ceylon has set up a fund to train Indians for the continuing task of Bible translation. Dr. A. E. Inbanathan, general secretary of the Bible Society, in announcing the fund said it was made possible by the help of a friend in Great Britain. Scholarships will be available for study of the Biblical languages and "modern linguistics in its bearing on translation into tribal languages."



A Hindu temple at Katagarama, Ceylon

(Photo: A. S. Clement)





The famous bamboo dance being performed by nurses of the Serkawn Christian Hospital, Mizo District. There is urgent need of a doctor to work in this hospital for a period of three to five years

## Churches and Missions of Jamaica

"The Life and Mission of the Church in the building of a new Jamaica" was the appropriate theme of a Consultation of Churches and Missions working there and held earlier this year. This was one of the first Area Consultations arranged by the Division of World Mission and Evangelism of the W.C.C. and was attended by forty-one delegates from the church bodies in Jamaica, eleven delegates from missionary societies with headquarters in Britain or the U.S.A., and six representatives of the World Council of Churches and other ecumenical bodies. The B.M.S. was represented by its Vice-Chairman, Rev. S. E. Leslie Larwood, a former minister of East Queen Street Church, Kingston, and Rev. Donald Monkcom, Principal of Calabar College.

At the plenary sessions of the Consultation addresses of a high standard were given by Jamaican Christian leaders on the following subjects:

1. The Missionary Task of the Church in Contemporary Jamaica.
2. The Christian Concern for Social Justice.
3. Community and Occupations Development.
4. The Challenge of Christian Unity.
5. Social Conflict and Tension and the Christian Church.
6. The Intellectual and the Church.

Group discussions, in which the main work of the Consultation took place, centred on:

1. The Witness and Mission of the Church.
2. Christian Responsibility amidst social change.
3. Ecumenical Co-operation.

Among the many interesting recommendations which emerged from these discussions were the following:

In regard to ministerial and deaconess training opportunity should be given for the study of Christian apologetics related to the teaching of the sects and cults

## Hospital in a Dilemma

The Arthington (Baptist Mission) Hospital at Chandraghona is the only Christian hospital in East Pakistan which trains nurses for the Government certificate. But its future as a training school has become uncertain.

A rule has been made by the East Pakistan Nursing Council that training must be for four years and include midwifery. In general, this is a good rule which will lead to a better standard of nursing. But it faces the Arthington Hospital with a tricky problem.

The hospital heals the sick, gives sight to the blind, cleanses lepers and makes the lame walk. But it does not have enough normal midwifery cases to enable nurses to be trained.

Discussions on the problem are taking place between the hospital and the Nursing Council.

### A third doctor

The hospital staff, while worried about this situation, has been happy to welcome a third doctor. Dr. Swe Hla Mong Chowdhury is a Pakistani who was brought up at Chandraghona. He is a Christian and has always wanted to work in the Mission Hospital. He joined the

staff after passing his final examinations in Dacca and he takes a special interest in eyes. Already, he has started doing cataract operations.

### The Goats Arrive!

Thirty-five pastors and women evangelists of the Baptist Union of Pakistan were in retreat at Khulna when the exciting news went round: "The goats have come!"

### Shipped through operation Agri

The four goats had been shipped from England by Operation Agri, the project to raise funds and buy stock and equipment for B.M.S. agricultural missionaries. They arrived at Chittagong and were then taken to the Khulna missionary farm by lorry, train and river steamer.

Although the goats were a bit thin, they were in good health and the latest news about them is that they are getting fatter and eating mainly local food. Two of the three nannies were believed to be in kid.

Kids have been booked for the next ten years!



## ons Consult on Life n Church

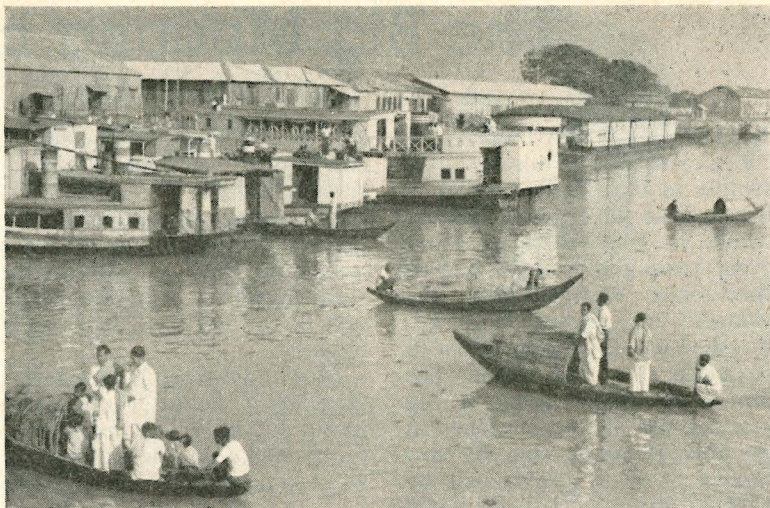
found in Jamaica. Greater attention should be paid to training in church administration. The initial training of ministers is best completed in the Caribbean but scholarships allowing men to take special studies abroad should be used especially for men who had served from four to ten years in the ministry after leaving College. The study of the Biblical and theological aspects of Jamaican situations should be made by theologians assisted by local experts.

Detailed proposals for and the costs of the possibility of the establishment of a Faculty of Theology in the new University of the West Indies and the re-siting of theological colleges near the university area are to be considered as a matter of the greatest urgency.

### United care for migrants

In regard to migration, it was recommended to the churches both in Jamaica and Britain that they should make a *united* effort to care for all migrants regardless of their country of origin and also among other things establish closer links for the exchange of information on migrants. It was also suggested that the Jamaican Christian Council should establish a working committee on migration which would concern itself with the spiritual needs of the prospective migrants.

A request was also sent to the British Council of Churches that it re-establish its working committee on migration which would work closely with the similar committee of the Jamaican Christian Council. Among other things it was suggested that this committee could do were proposals for the production of educational material about the West Indies for use in churches, Sunday schools, etc.; the encouragement of the interchange of pastors between the West Indies and Britain, and the encouragement of West Indians to become active witnesses for Christ in industrial situations in Britain, rather than making them the object of missionary endeavours.



(Photo: F. E. E. LeQuesne)

Ferry boats on the river at Chandpur, East Pakistan.

## Destined to Stir Many Readers

*The Unchanging Commission* by David H. Adeney. I.V.F. pp. 92. 4s.

*A Highway for our God* by Eric S. Fife. I.V.F. pp. 144. 4s. 6d.

These two recent books are destined to stir many readers. Their authors are both missionary men: David Adeney spent some years in China and is at present a Travelling Secretary among Christian groups in Asian Universities. Eric Fife has had first-hand experience of the Muslim world during wartime service in Africa, and later as a Council member of the North Africa Mission. He is now Missionary Director of the I.V.C.F. in North America.

In the first of these books, the world-wide missionary task of the Church is painted in bold, true colours. The hindrances to world evangelization are pin-pointed with disturbing accuracy, and the reader is then led through chapters dealing with missionary motives, the missionary goal and the nature of contemporary missionary strategy. The pages on "Vocational Witness Overseas" are especially valuable, giving a clear presentation of present-day opportunities.

Mr. Fife's book is permeated

throughout with Scripture, as the author unfolds to us, in a most refreshing and stimulating way, God's purpose for the world and our own responsibility. "Missions and Money" and "Missions and Prayer" are subjects claiming penetrative attention, and no one considering missionary service or now serving as a missionary should miss the closing chapter on "Missionary Qualifications". The author's illustrations from personal experience enhance the readability of this excellent little book.

"Value for money" is an understatement for both of these publications put out by the I.V.F. Make them the next additions to your bookshelf! C.A.G.

### Two Pastors for Nine Churches and Eighty Villages

A major missionary problem in India is the shortage of trained Indian leaders. In some parts of the country the situation is growing worse.

The position at Baraut is a striking example. A few years ago there were five Indian ministers to serve nine churches and eighty villages. Now, there are only two.



# The Big Meeting in India

By P. RIGDEN GREEN

**V**ISITORS to the World Council of Churches Assembly in New Delhi saw on a larger scale the type of meeting which is held all over India every year. Towards the end of the cooler weather after the villager has reaped the rice, threshed it and used the straw to re-thatch his house, he has leisure to help arrange a big meeting for all the churches in the area. If the meeting, or *boro shobha*, as it is called, will be held in his own village, he is ready to throw himself into the task of arranging food and fuel supplies and constructing temporary buildings, or if the meeting will be held in a distant place he is willing to walk with his family and friends for a couple of days to attend it. At this time of year it is not too hot to walk all day, nor too cold at night to require the carrying of blankets.

## Hospitality for Hundreds

In India the providing of hospitality for several hundred visitors causes no surprise and relatively little concern. A simple roof provides sufficient protection for day and night. Catering is simpler, cutlery is not required, plates are fresh banana leaves, and cooking is managed with few pots. In some places there is communal feeding and in others each village group may cook separately, taking fuel from a central supply of firewood, but the final meal is always taken together for which several animals may be killed.

The meetings take place under a *shamiana*—a word which visitors to India have now learnt. This may consist of a huge canvas awning specially hired for the occasion, but more usually it is an improvised structure of bamboo, straw, sacking, mats and

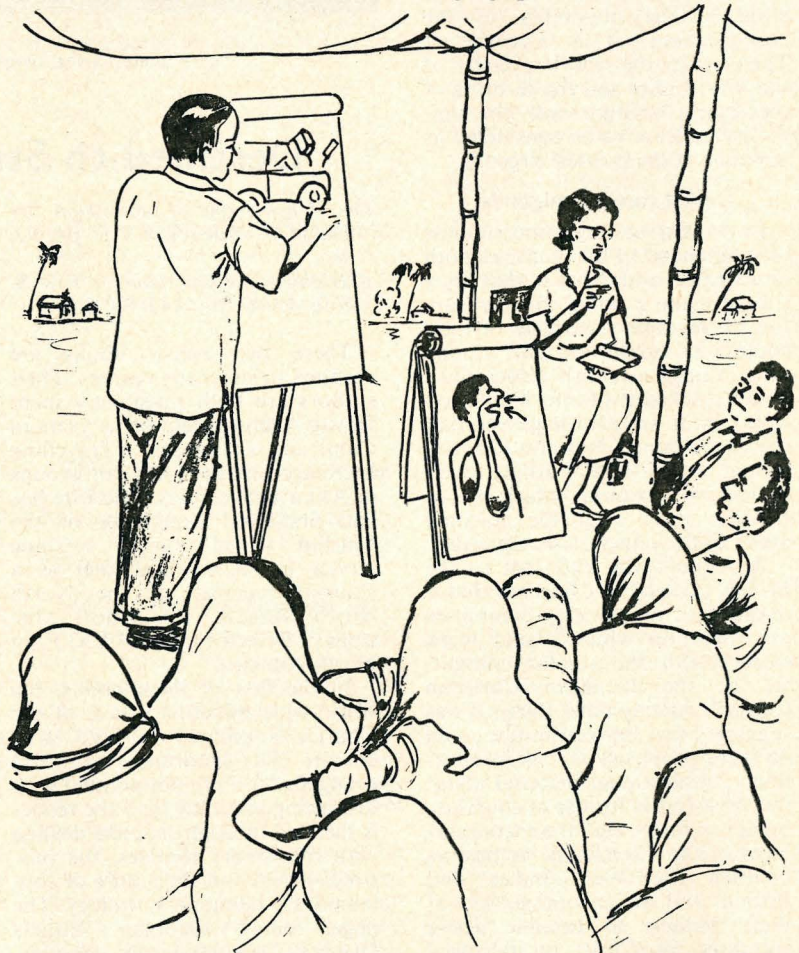
branches or even loose sheets of corrugated iron. Sessions last for several hours. But though attention may be sporadic, the hearers are willing to sit for a long time and no doubt the speaker, who is also expected to talk for a long time, will repeat himself.

Men and women hold separate meetings in the afternoon. At a recent meeting a missionary nurse spoke to the women on what to do at child-birth. At the

very next session of the women's meeting one woman started in labour and there was a practical demonstration for a few women.

## Indigenous Entertainment

You find the real spirit of these meetings at night. Film strips may begin the programme but soon it gives way to more indigenous forms of entertainment such as drama, singing and music. There are always enough singing parties with drummers



(Sketch by P. Rigden Green)

A health talk, on the importance of fresh air and good food, being given at the annual 'big meeting' in the West Dinajpur area





(Sketch by Rigden Green)

At Balurghat a Mundar Pastor leading a Bible Study

to take turns long into the warm night. If there are different language groups present there may be singing parties in separate places creating a joyous babel. The "mike", without which no large gathering in India today would be complete, may drown all with the playing of Christian records. The heavy car batteries for the ubiquitous mike sometimes have to be fetched several miles from the nearest bazaar.

### Inspiration and Fellowship

These *boro shobhas* are the May Meetings of the Churches. Inspiration there is in the addresses, but more in the fellowship and the feeling "we are not so few after all" coupled with a sense of common purpose in serving Christ. Old friendships

are renewed and new links created, and it is not a rare occurrence for a marriage arrangement to be discussed (one can hardly speak of it as a romance at this stage when parents are doing the planning).

### Great Encouragement

By coming together like this many of the isolated groups of Christians find great encouragement, and some embers which have grown cold are re-kindled, and dying embers fanned into a fire to burn steadily when taken into lonely places and even to set other hearts on fire with a love for Christ.

What a joy it is at these meetings to see new Christians being introduced to the larger fellowship, and how one hopes and prays that inquirers attending



(Sketch by P. Rigden Green)

A Santal youth at a "big meeting"

these meetings for the first time may truly find Him whom they seek.



(Sketch by P. Rigden Green)

A Bible study at a *boro shobha* in West Dinajpur

## West Orissa Church Bans Pork

One of the rules of the Church in West Orissa, India, is that members are not allowed to eat pork.

Pigs in this area are generally in a filthy condition and disease ridden as well. The Christians despise them.

When a missionary tours the district, the presence of pigs grunting at the doors of houses is a sign that the people have left the Church.

Four Bible women and two women missionaries do their best

to supervise an area the size of Yorkshire. Many of the village people are still illiterate and there has been a good deal of reverting to Hinduism lately. But there are many new Christians and in some villages the Church is strong.



# At Darjeeling Language School

By ANTONY and JEAN BROWN

DARJEELING surpassed our expectations in many ways and we were happy to spend the hot weather months there. Awe-inspiring mountain scenery, congenial fellowship and the delights of exploring a new district made our stay more memorable. Learning Bengali was not such a delight in itself, but we enjoyed the opportunity of systematic teaching from competent staff.

It is all too easy to give the impression that we had three months "holiday" in Language School; but we did make the most of the facilities offered in our spare time. The Language School for missionaries from East and West Bengal meets for three months each year on the estate belonging to Mount Hermon School. In recent years Language School has acquired its own property and we are now housed in small cottages on a steep hillside just below Mount Hermon School. The estate is about two and a half miles from Darjeeling on the end of a ridge and apart from the school and Language School, there are cottages for missionary families on holiday. From among these people a community centre has been formed in past years and here we often met. This blending of school, Language School and estate holiday residents is satisfying in fellowship especially for those who have little contact with other Europeans in their work on the plains.

On Sundays we held a service in the Centre as well as joining in the School Chapel. Social events, a barbecue on a moonlight night, and international evening all helped to create a friendly "atmosphere" for the estate "family".

This year we had about 40

students in their first or second year of Language School. Of these a large majority were Baptists from England, New Zealand and Australia.

## A vista of valley and hills

The setting was ideal. Imagine a steep ridge of land sloping down to a river about 4,500 feet below. Near the top of this ridge are the Mt. Hermon School buildings, and then on any level place that can be found with steep paths in between, are the cottages. From all the cottages there is a vista of valley and further hill ranges. And towering above them, forty-five miles away and floating on the clouds is Kanchenjunga.

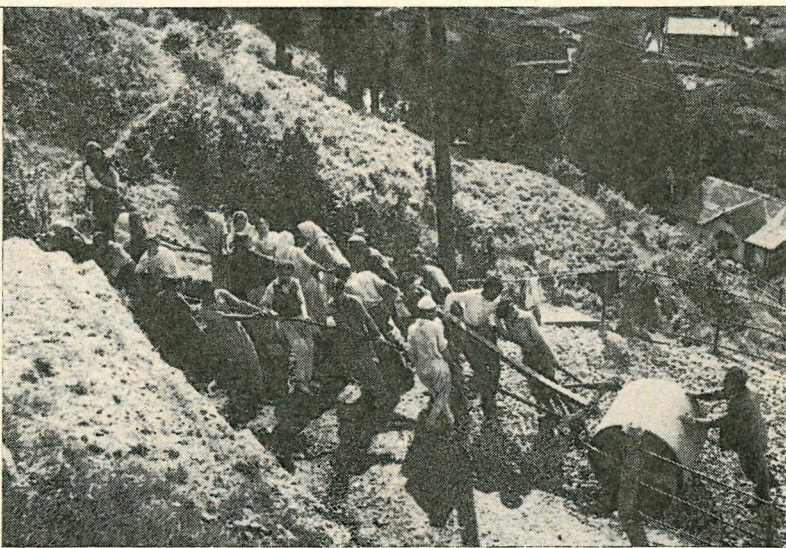
This beautiful peak, with its twin summits and the smooth sweep of rock and snow between, greeted us on fine mornings. In the early light, Kanchenjunga, Kabru and the other mountains

were often distinct against pure blue sky but with the mist rising cotton-wool-like from the valleys the view was usually obscured by mid-morning.

However tempting the view of the mountains we were there to learn Bengali. Each morning we had prayers after breakfast and classes from 9 a.m. until noon. Three afternoons a week we had group tutorials and then once a week we had a private tutorial. In these classes and tutorials we learned about grammar, practised reading and conversation, told Bible stories and prepared the prose and poetry texts for the exams in December. Tape recorders were most useful for practice but the sound of your own anglicized Bengali made you wince!

The Bengali tutors were critical but polite, and how they must have suffered from our tortured pronunciation of their

*(continued on page 158)*



*(Photo: N. B. McVicar)*

A gang of men and women repairing a road surface in Darjeeling



## She Refused to Partake

Daisy was in her usual place when the Holy Communion was celebrated. But she did not accept the Bread and Wine.

Her missionary friend was surprised and spoke to her. Daisy said: "I got so angry during the week. I did not think it was right to take Communion after that."

This is a rather unusual story from the Republic of Congo. One of the distressing features of church life there is the large number of people who fall so gravely below Christian standards that they are "disciplined". Congolese church leaders tend to be strict and those who seriously offend are often barred from receiving Communion until they mend their ways. The most common reaction is one of resentment. A "disciplined" person is likely to say something like: "You

church people have no love. After all, I only committed adultery!"

But Daisy is a striking example of the fact that this is not the whole story. There are people who have learned to discipline themselves.

Daisy lives at Bandio in the Yalamba area. She runs a women's meeting and has a Bible class for girl inquirers.

Her life is hard. Her husband left her years ago and she often has difficulty in making ends meet.

Recently she had no money for her church offering. She chopped down some trees in her garden and cut them up into firewood. Then she paddled her canoe twenty miles to Basoko to sell the wood. When she got back home, she was asked: "Couldn't you give just half to the Church?" Daisy replied: "No. God comes first."

## The Bible Woman Disappearing

The Bible Woman is disappearing in East Pakistan.

Once, she was a familiar feature of the missionary landscape. She was generally elderly and a widow. She had probably been a teacher or nurse in her younger days, but was not, as a rule, capable of supporting herself. The Christian community in East Pakistan still clings to the Hindu idea that a widow should not marry again.

Some of the older Bible Women were fervent and did excellent work. But, in many cases, being a Bible Woman was simply a way of providing a living.

About sixteen years ago the Baptist authorities decided that this state of affairs must come to an end. They began to speak of "woman evangelists" and made a rule that the only women to be accepted for this service would be those with a real sense of vocation and enough education to be capable of training.

Not many women with the necessary qualifications have felt a call to the work. Those who have volunteered and been accepted have done invaluable service. But lately there have been no candidates at all.

## A Full Publishing Programme

The Evangelical Literature Fellowship of Ceylon has no full-time worker. In fact, it has no regular part-time worker. All its widespread and growing activity is carried on by men and women who are busy in other fields.

Yet its present publishing programme includes a theology textbook, novels and a family prayer book.

A coloured *Life of Joseph* issued recently had an immediate success.

Colin Grant, a B.M.S. missionary, takes a leading part in the work of the Fellowship. One of his last jobs before he left Ceylon for furlough in England was to adapt an American tract. This was translated into Sinhalese and had an initial printing of 50,000.

The third Evangelical Literature Conference sponsored by the Fellowship talked about the possibilities of a publishing house.

## Stupid and Cruel to Speak of Self Support

"There are places in North India where it is stupid and cruel to speak of 'self-support'. What is needed is a fifteen-year programme to strengthen the Church so that she can then stand on her own feet. If the village Christians of North India are not taught the faith they have embraced, they will relapse into Hinduism; if they are not taught the three R's, they will remain half Christians; if the best of them are not given a higher education, they will never have any leaders. To do all this will require an intelligent and sustained combined effort of the churches in India and their friends abroad."

These words were written by John Lawrence, editor of *Frontier*, after a four months tour of India last winter. They have their relevance to much of our own work in that land, especially in North India and West Bengal.

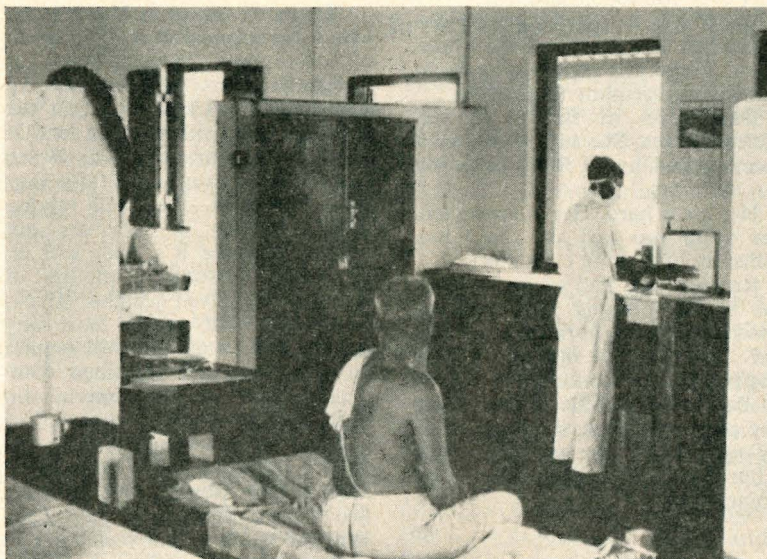
## Judson of Burma

In 1963 Burmese Baptists and Baptists in the United States will be commemorating the 150th anniversary of the arrival of Adoniram Judson in Burma. Judson was a great missionary and has a place in their history very similar to that which Carey holds in ours. It was his passion for the extension of Christ's Kingdom which led to the establishment of an American Baptist Missionary Society and his faith and endurance which led to the preaching of the Gospel in Burma and the formation of the first Burmese Baptist churches. There are few such epic stories as that of Judson as a pioneer missionary in Burma. He, in fact, succeeded where British Baptist efforts, encouraged and directed by Carey, had petered out.

His story can be read in *Judson of Burma* by B. R. Pearn (Edinburgh House Press, 7s. 6d.), an excellently written "life", which makes fascinating reading and gives a vivid picture of the missionary and his times.



# New Eye Ward



A corner of the Tennent Eye Ward of the Moorshead Memorial Hospital, Udayagiri, India. 167 ophthalmic operations were performed at the hospital last year. Diseases of the eyes are very prevalent in India

## Names and Addresses Please

Many young people will be leaving home shortly—perhaps for the first time—to continue their education in University, College or Hospital. Such a change is often a vital one in the development of the individual, mentally and spiritually, and it is therefore most important to ensure that the pastoral care of the home church is continued in the place of study.

For any student the years of study will be exciting and absorbing and for those who are committed Christians the way ahead will lead to special responsibilities and privileges in wider opportunities for service.

There are denominational and inter-denominational societies in most student centres in the British Isles. This letter is addressed to those who are, or who know Baptist students and nurses; for the Baptist Students' Federation links together all Baptist student groups

and individuals in smaller centres. Addresses, group meetings for prayer, Bible Study and discussion, September Evangelistic Missions conducted with the churches of the denomination, and an annual Conference in March provide a good opportunity for Christian training, fellowship and service.

I would be most grateful if any Baptist readers who are becoming students or nurses this year, or who know of any such young people, would send their name, home address, future place of study and term address to me, c/o Baptist Union, Young People's Dept., 4 Southampton Row, London, W.C.1. I shall be only too pleased to put them in touch with our Societies so they may be welcomed personally, or where there is no Society to ensure that the pastoral care of their home church is still continued.

J. H. BRADNOCK.

## Our Work in the Towns and Cities of South Asia

*(continued from page 148)*

oversight over the pastors and churches. Of long experience in North India he is able to mediate in disputes, give advice in difficulties, and gather the pastors together for Bible study and prayer.

At Darayaganj is the Francis High School for Girls, now like the Gange School, staffed by Indian teachers. Miss Margaret Killip is associated with it and lives in a house on its compound, but her work relates to the whole of the area throughout which she gives advice and leadership in religious instruction in the day schools. The Francis High School now attracts girls of the higher castes from comfortable homes. It has recently established a nursery school in buildings originally intended for a primary school, such is the demand locally for that facility.

The Christian schools in Delhi have no difficulty in securing children. There is a growing demand for an English type of education and a good deal of prestige attaches to receiving instruction from an English teacher. The problem for Christian schools here, as elsewhere in North India, stems from the fact that in them the majority of children are from Hindu homes and it is becoming more and more difficult to staff them entirely by Christian teachers. So in some schools the essential Christian character is in danger with the result that it becomes harder to justify the spending of resources in money and personnel by the churches on them.

## At Darjeeling Language School

*(continued from page 156)*

language. It was certainly encouraging to realize that we had progressed in months and now we have to go on with this work.



## BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Our prayers this month are asked for the growing Baptist Church of the Upper River Region of Congo. In this area last year there were 3,979 baptisms and the communicant membership is now over 19,000. Some 508 men serve this area as village evangelists and teachers, yet in spite of this there is a dearth of a well-trained leadership.

The secretary and officers of the Baptist Church Council have many problems to face as they now handle situations which in the past were largely the responsibility of missionaries and much prayer is needed for both them and the missionaries.

The political situation in the Oriental province is now much quieter than it was a year ago and much of the "anti-white" feeling has subsided. This has made the work of our missionaries a great deal easier, although a shortage of missionary staff has placed increasing burdens on those serving.

Stanleyville, the provincial capital, with a population of 100,000, has an increasing need for missionaries to teach religious knowledge in state schools, but there is only one missionary there at present. The witness of the Church is being maintained by the African Pastor.

At Yakusu the work of hospital and training school continue under missionary direction, with all other parts of the Yakusu work now entirely maintained by African Christians.

Yalikina and Lungungu are areas of growing opportunity. The invaluable work of the Grenfell Training Institute at Yalimba has been maintained amid difficulties. There is need to extend the

## ACKNOWLEDGEMENTS

(To 16 August, 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* "We give Him but His own", £100; E.M.F., £5; "Wishing Well", £5; Anon., "Angola Refugee

work", 10s.; Anon., £1; "We Two", £10; "Grateful", £5. Anon., £40; "In His Service", £1; "For B.M.S.", £5; Anon., 10s.; "Gratitude", Famine and Refugee Work, £10; "S.B.J.", Relief Work in Angola, £1.

### Legacies

The following legacies have been gratefully received in recent months:

July					£	s.	d.
24	Miss D. F. Glover (Women's Fund)	...	...	...	1,000	0	0
25	Miss M. E. Jennings	...	...	...	500	0	0
30	Mrs. P. A. Gibbon (Medical Fund)	...	...	...	100	0	0
<i>August</i>							
1	Mrs. L. W. Langbridge	...	...	...	273	1	3
3	Miss Hannah Davies	...	...	...	5	0	0
	Mr. A. W. Leaning	...	...	...	250	0	0
8	Susan O. Shill	...	...	...	50	0	0
9	Mr. J. L. Roberts	...	...	...	427	15	5
	Mrs. Julia Johnson	...	...	...	1,000	0	0
10	Miss Lily Bond (£200 Medical)	...	...	...	300	0	0
13	Miss E. A. Patey	...	...	...	650	0	0
15	Miss M. S. Morris	...	...	...	103	7	5

## MISSIONARY RECORD

### Arrivals

- 25 July. Miss R. W. Page from E.P.I., Kimpese, Congo Republic.
- 26 July. Miss M. A. Stockwell from Wathen, Congo Republic.
- 9 August. Miss B. M. Daulby, S.R.N., S.C.M., from Tondo, Congo Republic.
- 14 August. Mr. D. H. M. Pearce from I.M.E., Kimpese, Congo Republic.

### Departures

- 30 July. Miss Josephine Drake, and Julian and Paul Fulbrook, on visit to parents in Congo Republic.
- 7 August. Rev. S. Koli to Amsterdam *en route* for Upoto, Congo Republic.
- 10 August. Mr. D. J. Russell, B.A., to Brussels *en route* for Yalimba, Congo Republic.
- 11 August. Miss M. Robinson, S.R.N., S.C.M., for Nepal.

secondary school work but not the necessary staff to make this practicable.

In relation to this and other secondary school work in Congo prayers are asked that trained and qualified teachers may be made aware of the urgent need of this kind of service and respond to the challenge.

### Births

- 22 July. At Chandraghona, to Rev. J. D. and Mrs. Rowland, a daughter, Helen Mary.
- 30 July. At E.P.I., Kimpese, to Rev. P. J. and Mrs. Manicom, a daughter, Rosalind Elizabeth.

## THE BAPTIST TIMES

### A Note from the Editor

With the help of the secretaries and the editorial staff of the B.M.S., *The Baptist Times* is able to give frequent and up-to-date missionary news and to publish official announcements by the Society.

All Baptists should read their own paper.

### THE BAPTIST TIMES

#### Thursdays, 4d.

From newsagents, church agents, or by post (one year's subscription, 28s. 6d.) from:

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London, W.C.1.

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# Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



A street in the quiet Jamaican country town of St. Anne's Bay

(Photo: Jamaica Tourist Board)



# To the Ends of the Earth in the Utmost Confidence

**T**HERE are few among us who can attend a missionary valedictory service and remain unmoved. The sight of a young man or woman responding with a brief statement or a group of new and older missionaries briefly reciting passages of Scripture at some larger missionary rally has the effect of stirring our emotions. These are going forth to serve our Master in some distant corner of our globe.

## Heroes of the Cross

They remind us of the "heroic" Christianity of which we sang in our Sunday school days and still occasionally sing in church services, in rousing hymns, such as "Onward Christian Soldiers". Even the word "missionary" still carries with it, for some, an aura of glamour and a suggestion of a race set apart. Whether rightly or wrongly our conception of missionaries and missionary work is still clouded by the picture we have inherited of the nineteenth century pioneer missionaries — Livingstone of Darkest Africa, Mary Slessor of Calabar, George Grenfell of the Congo, Timothy Richard of China—heroes of the Cross.

Yet against such a picture, largely emotional, disturbing questions are being raised. The self-confidence of our bearded Victorian grandfathers has vanished. They were certain of the will of God. The church of their era reflected something of

the spirit of the age, which spread over into the beginning of our century. "The evangelization of the world in our generation" was the slogan J. R. Mott placed before the World Student Christian Federation and with it there seemed to be the possibility of just that happening.

And, today, what of the young men and women whose photographs appear in the pages of this issue of the *Missionary Herald*? They have sailed this autumn for their respective fields of service.

They have grown up in a world where Western confidence has been shaken to the core by two world wars and the horrors which characterized them and they have lived like us under the overshadowing threat of a nuclear holocaust. The Eastern countries now rule themselves and many of their people have a better education than those who go as missionaries. There are now national churches, and missionaries now serve in them rather than rule over them. Present-day missionaries now face the disadvantage of having white skins and even in the churches in which they serve and which have asked for them they will be subject to a certain amount of anti-mission and anti-missionary feeling.

## Strange self-questioning

Yet even these disadvantages are as nothing when compared with the strange self-questioning about missionary societies within the sending churches. Ecclesiastical authorities now speak in terms of national churches preferring to talk with national churches, and think in terms of inter-church aid; thus suggesting

the imminent decease of the missionary society. In the West also that hoary and selfish excuse for not doing missionary work—"We must concentrate our main efforts in men and money on the evangelization of our own pagan countries" has once more reared its head.

Such questioning largely stems from a theology of the church. Baptists are divided in their belief about the nature of the church—but may it be humbly suggested that no theology of the church is complete or can be complete while we forget that the living body of Christ is as much a mission as a church, in the ecclesiastical and institutional sense?

## In the utmost confidence

As long as we are called to be witnesses unto Christ to the uttermost parts of the earth there will be need of agencies like missionary societies, and men and women as dedicated missionaries. These new missionaries can go forth in the utmost confidence that they are doing the will of God as they seek in foreign lands to bring others to Christ.

Christ's kingdom will never be composed of one national church. His kingdom is an international and inter-racial kingdom (Luke 13.29) and in the service of such a conception of the kingdom the B.M.S. Constitution proclaims:

"The object of this Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the world beyond the British Isles". That task is still unfinished.

G. P. R. PROSSER

*Portraits and biographies of some of the outgoing new missionaries appear on the centre pages.*

*Church missionary secretaries might like to pull out these pages and display them in their churches.*



# The Power of the Gospel in a Leper Colony

By JUNE and MICHAEL FLOWERS

THERE are two hundred thousand lepers in East Pakistan. The main centre for the treatment of this fearfully deforming and somewhat contagious disease is at the Leper Colony in Chandraghona where there are usually about one hundred and fifty lepers under treatment. A few more receive treatment in the other two or three smaller colonies in this country. A small and pathetic effort in the face of such need. The words of Dr. Robert Cochrane of the Mission to Lepers are a comfort here: "Our task is not to meet the whole need but to show how the need can be met." This is the aim at the Chandraghona Leper Colony.

Whether one approaches by the new road from Chittagong over the wide stretch of plains which reach far beyond the borders of East Pakistan and across India, or by the river creaking with sampans, the ranges of the Hill Tracts rising sharply ahead are a welcome and beautiful contrast to the monotony of the plain. Situated on the very first of these hills is the leper colony. It is in fact a small village street running along the ridge of the hill. A few larger brick or cement houses are the homes of the men or women who have come alone. Other smaller bamboo houses for families perch, clinging to the steep sides of the hill, jutting out over the edge on props—just as they do in the villages high up in the Hill Tracts from where most of these people have come, by foot or in sampans.

The building at the end of the street nearest the river is the church—built many years ago



(Photo: Dr. Michael Flowers)

David Flowers, son of Dr. and Mrs. Michael Flowers, playing with leper children in the leper colony at Chandraghona

by their own cruelly deformed, paralysed and insensitive hands. One of the more distressing features of this disease is that the patients, having no warning sensation of pain, damage still more by injuries and burns, hands and feet already affected by the disease.

## The lepers learn to work

Yet it is surprising what such hands can learn to do. Further along towards the village street are the carpenters' shed and the weaving shed. Here some learn to use the equipment and looms to make furniture and sheets for the hospital. Others work in the lepers' rice fields in the valley and look after the cows. All are encouraged to do some

kind of work to help in the running of the colony.

At the end of the village street, past the primitive looms set up outside their houses for weaving their own skirts and breastcloths in intricate designs, and set apart up a steep incline, is the brand new hospital. It was opened only a few months ago and consists of two wards, a dispensary and a dressing-room. Here the lepers receive their treatment each day and any who need to be kept in bed for any reason—usually bad foot sores—can be admitted and nursed. All treatment, accommodation and rice is free. Clothes are issued twice a year—a *dhoti* or a *sari* for the Bengalis and a *lungi* (a skirt worn by the Hill Tribes



men and women) for the others. They also receive one rupee and four annas a week (1s. 10d.) for vegetables and meat and other extras such as soap. This is too little but compared with the conditions in some parts of the Hill Tracts where people eat dry rice only, on alternate days, it is sufficient. The daily morning prayers are held in the hospital and each evening in the village street the lepers assemble for evening prayers, their faces lit by the flickering of kerosene lamps.

The women's meeting is held on Tuesday afternoons in the little church and is strikingly different from such meetings at home. The clothes of the members of the congregation are poor. They wear *lungis* and on top a strip of material called a breast cloth or an attempt at a blouse or as often as not nothing at all. This is the dress of the Hill tribal people who constitute the majority of the patients. There are three women wearing saris at the meeting. These are Bengalis. Everyone has her black hair in a neat bun. A proud, smiling young mother comes with her baby on her hip. As soon as he threatens to disturb the peace she feeds him. Breast feeding is common up to the age of two or three or even older.

The women listen avidly to the message, leaning forward to see the picture better. When it is time for prayer requests there is no reticence or embarrassing silence here—rather an immediate, earnest response—a plea for their families and loved ones, children whom they have not seen for years and about whom they have no news. It is a response from women whose simple belief in prayer is evidenced by their choked voices and tears.

Only two of these women can read. Yet the demand for little books of Bible stories and hymns is surprising. One woman,

looking rather like a pirate with a red cloth tied round her head, comes nearly every week, untying the knot in the corner of her old *lungi* with dull stumps of fingers, she takes out her few annas saved from her weekly money and buys books about Jesus. She cannot read so she takes them to one of the two women who can and listens patiently while they read to her slowly and stumblingly in a language not their own (each hill tribe has its own language often entirely unrelated to Bengali), fumbling as they turn over the pages with stubs of fingers.

#### A completely changed person

This woman only a few months ago was a patient in the general hospital. She was quite mad. After much prayer and patient conversation she recovered enough to leave the hospital and go to her daughter, a young Christian woman in the Colony. Eventually the older woman made her decision for Christ and was a completely changed person from the wild creature in the hospital a few months before. Then quite unexpectedly the daughter was

taken ill and she died in the new hospital. What would be her mother's reaction? Her eyes seem to be full of grief when she speaks of her daughter but she has remained faithful and calm. She has refused to return to her own village with her brother until she has been baptized at Christmas.

The two to whom she has turned for help are the two who can read. They have taught her by their words and their lives. One is a large smiling woman. The other comes to the meeting on crutches as she has had one leg amputated. As one look into her face reveals she has suffered much. But it also reveals the love of Christ and this woman has won several lepers for the Lord. It would be wrong to pretend that there are many who have found healing for their souls as well as their bodies in the colony but there are some who, here in Chandraghona or now in their own villages, are testifying to the power of Christ not only to give them victory through the ignominy and suffering of leprosy but also freedom from the penalty and power of sin.



(Photo: Dr. Michael Flowers)

Chandraghona Leper Colony. Missionaries watching the weaving of a bed sheet by a Chakma woman. The boy on the right is wearing a Wants Box pullover



## Greetings to Trinidad and Tobago

The following is the message which the B.M.S. sent to the Baptist Church Council of Trinidad and Tobago on the occasion of the islands' independence celebrations. The B.M.S. has seven missionaries working in Trinidad.

"Greetings to the Baptist Church Council of Trinidad and Tobago in the name of our Lord Jesus Christ from the Officers and General Committee of the Baptist Missionary Society on the occasion of Trinidad becoming independent on 31 August 1962. We shall join with you in giving thanks to God

for all the way in which He has led your churches and the people of Trinidad throughout your history, culminating in your becoming an independent nation within the Commonwealth.

"We shall also pray that the Baptist churches of Trinidad will find even greater opportunities of witness and service in the new era. Independence is a tremendous challenge, both to the Christian Church as a community and to individual Christians to dedicate themselves to the service of God and of their country."

## Pioneers' New Brick Church depends on Harvests

The Baptist pioneers at Umua-rama have a wooden church in the centre of this growing new town in the State of Paraná, Brazil, but they are under obligation to replace it with a permanent building.

That is going to be a formidable task, and it will take anything from five to ten years.

In September 1961, the temporary wooden church was opened. In the following month the corner stone of a permanent church was laid. By the end of this year the foundations will be laid. By the end of 1963 it is hoped to have brick walls built. But progress depends on many factors.

At the beginning of the year a substantial contribution to the building fund was expected from the cotton harvest. But many of the growers had to sell their crops at a

loss. When this report was being written, there were good hopes for the coffee harvest. But how much the Baptist farmers can give to the church depends on the price they get for their crops.

The Baptist settlers are paying for the new church out of their own pockets. Some of them give tithes to the church, including a number who can least afford to do so.

Several examples of sacrificial giving are quoted by the writer of this report. A young man got a job after being out of work for more than five months. With his first month's pay he cleared off his debts. With his second month's pay he resumed his tithes. Another man gives tithes on every sale, even a few eggs or some wood, from his small-holding.

## Many Opportunities of Witness

Howrah Baptist Church, Calcutta, whose pastor is Rev. Neil McVicar, has been making plans for the future. A Christian Reading Room and Library is to be set up on the church premises where both Christians and non-Christians can read and study the Christian faith. For reaching the non-Christian community a series of "Film Services" and a visitation campaign will be held. It is hoped to start also a meeting for "Men Only", and perhaps a "Women's Fellowship".

At present the Sunday school, run by the English church, is conducted in Bengali, so the church is planning an additional Sunday school in which classes for English speaking children will be held.

Howrah Baptist Church has many opportunities of service and witness in the crowded city of Calcutta. In a recent newsletter Mr. McVicar asks for the prayers of Baptists in this country that these opportunities may be seized.

## Missionaries Praised

This year the Indian Parliament (Rajya Sabha) held a debate on the treatment of Scheduled Castes and Tribes. According to a report in the weekly airmail edition of *The Statesman*, one of India's leading English language newspapers: "A curious thread running through the debate was praise for the missionaries—their patience and diligence in getting to know the tribal people."

The B.M.S. is among missions which work among tribal groups in India and in recent years there has been a steady inflow into the Church through this work in the Kond Hills, Orissa and the Balurghat area of West Bengal.

## Looking After The Children

Men and women of the Church at Yalembe, in the Republic of Congo, have their own way of dealing with the problem: Who will look after the children?

Every Sunday afternoon, when it does not rain, both a men's meeting and a women's meeting are held in the afternoon.

The men meet first in the church. When their meeting is over, they ring the church bell. That is a signal to their wives that they are on their way home. So the women can get ready to go to their meeting, leaving the children in the care of their returned husbands.

## Tithing Discussed

Two reports from the Congo Republic on the never-ending problem of money:

*From Yakusu:* There is an awareness among the Church leaders of the need for stewardship. Tithing is being earnestly discussed.

*From Yalembe:* Gifts are not increasing as they should if the Church is to meet its responsibilities for village education—the Government is not undertaking this yet—and for missionary work in new areas around us.



# Redeeming the Time

## REFUGEE ANGOLAN STUDENTS PREPARE FOR THE FUTURE IN CONGO

By EILEEN MOTLEY

**Y**OU remember the date 15 March 1961—the day revolution broke out in North Angola and some hundreds of Portuguese were killed? So began a reign of terror, in which tens of thousands of Africans have died or suffered. Many on each side were guilty of nothing save the fact of being African or Portuguese.

João Matwawana and André da Costa (or John and Andrew, as their names would be in English) were two of the students at our Cálambata Training School, preparing for full-time work in the church. But the opportunity for the peaceful continuation of that preparation finished last March. Knowing nothing of what had already happened, until 17 March, all of us who were there were hastily moved that day, by Portuguese troops, to São Salvador—75 of us, including staff and students and their families. We hoped to return a few days later; but in fact that was the end of “Cálambata” as we knew it, until a new day dawns.

### In chaos—preparation

We were told that the students would be perfectly safe so long as they remained within the Mission at São Salvador, so places to sleep were gradually transformed into places to live. As houses were raided, men dragged off to prison on suspicion of sympathy with the revolt, and the mass exodus of refugees began, we tried to “buy up the time”, continuing to prepare for the future as we studied God’s Word and sought to know His will, and, at the same time, to encourage, comfort and



(Photo: E. Motley)

Mr. and Mrs. André da Costa (on left) and Mr. and Mrs. João Matwawana, with their families, photographed in Lower Congo

strengthen others, as we could, by teaching and example.

As, one after another, the Christian leaders were arrested or fled the country, it was the Cálambata students who with the few missionaries who remained, led the morning and evening worship and intercession; and it was they who, with the one girl-teacher who remained, helped to re-start the school in April for the 100 children still there. But João was well known in São Salvador. His father had been one of the Superintendent Pastors of the district, and he himself one of the best teachers in the district schools of which he had been in charge, until he decided to come to Cálambata for further training.

### Under suspicion

He was warned that he was under suspicion and his name on the list for arrest. So, in sadness and fear, but after much

thought and prayer, it was agreed that he and another student, together with their families, should try to leave, following the long refugee trail across the border into the Congo. The baby was only a month old, and the young mother, Nora, far from well. But they got through, and to Kimpese. There, as news of the plight of the thousands of refugees was met by help from the rest of the world, and Miss Staple and Miss Comber, evacuated from Bembe, began their task of distributing relief, João and his fellow-student became their helpers. (They all appeared together in a photograph in the *Missionary Herald* in April). God was using them in ways they had never dreamed.

João was sure, however, that although he was doing a useful job, his real task should be to continue his training. With the help of some of you, and of the



Christian and Missionary Alliance, that chance was given in September, when they went to the Bible School at Kinkonzi, and were able to continue a course very similar to the one we had been following at Calambata, although there were language difficulties. Nora joined the classes too, as the only woman student.

### **They escaped also**

André, meanwhile, had remained with us and the rest of the student group at São Salvador, which was now in a state of siege. His home was the far north of Cabinda, near the coast, and the promised safe-conduct could no longer be given. Finally in July, as conditions in Angola worsened, and after one of the students, Salomão Avelino, had been imprisoned, André and the rest decided they must try to escape; and so, once again, in anguish and fear, a little group left under cover of darkness, 10 grown-ups and 17 children, not knowing whether they would ever reach the frontier. But again there were journeying mercies, and we had news of safe arrival. So André and his wife (whom he himself had taught to read) joined João at Kinkonzi; and the photograph shows them with their wives and families, on the day they received their diplomas for three years of Bible Study.

There are still only comparatively few in Congo who have had as much training as these two, but João writes: "Now we are ready to fix our eyes on our next goal, for, as Paul wrote in Phil. 3: 12-14, we do not consider ourselves to have arrived. We believe that God has planned this time for us to get the preparation we need, free from Government hindrance, though in a strange land, so that we may serve and help our people on ahead".

So João and André have been struggling with French and have been accepted for one year, provisionally, in the Kimpese Theological Course. They hope, during this year, to master the language sufficiently to carry on to the end of the course; and I believe they will.

### **The work of the future**

As João says: "Our parents had to fight against ignorance but the enemies of right in our time will be men with schooling and University education, and how can we meet their arguments unless we ourselves have more knowledge? Many parents today, not knowing the difference or the danger, have let their children accept scholarships in Communist countries. I want to prepare for the work of the future," he says; "and in ways I never imagined God is giving me both time and opportunity now."

## **Western Christians urged to trust churches of China**

The churches of the West must never lose faith in the Christians of Communist China nor doubt the sincerity of their commitment to Christ, a top Methodist missions executive has told a major interdenominational missionary conference at East Northfield, Mass.

The Chinese Christians, who have come through the refining fires of twelve years persecution, isolation, and humiliation, have lessons to teach to the Christians of the West, the Rev. Dr. Tracey K. Jones, of New York, told 300 persons convened for the Northfield Conference on the Christian World Mission. Dr. Jones is the associate general secretary of the Division of World Missions of the Methodist Board of Missions (U.S.A.).

Speaking on the U.S. churches 1962-63 overseas mission study theme, "The Christian Mission on the Rim of East Asia", Dr. Jones said that with a population expected to reach one billion in 1980, China may well hold the key to the world's future.

"The Christians in the West may not agree with the Christians of China," Dr. Jones said, "but they must trust them. Neither can Western Christians have any doubts about the dedication of the Chinese churches to Christ.

### **Absolutely devoted to Christ**

"There are no Christians left in China except those who are absolutely devoted to Christ. Twelve years of humiliation, persecution, isolation, and regimentation under the Communists have seen to that. The hangers-on and the so-called rice Christians are gone. Far from there being any advantages to being a Christian in China today, the disadvantages are many, and the hazards are severe.

"Indeed, it is a miracle that the churches are alive in China at all. More miraculous still, they are beginning to grow again slowly after twelve years of decline."

The Northfield Conference is sponsored by the National Council of Churches and by eleven denominations.



(Photo: Congopresse)

A primary class in a school in Léopoldville, Congo Republic



# THESE HAVE OBEYED

## For Hong Kong

MISS DOROTHY MARY SMITH, S.R.N., S.C.M., B.T.A., of Park Road Baptist Church, Peterborough, of which she became a member by baptism in 1951, had combined tuberculosis and general nursing training at the Harefield Hospital, Middlesex. She followed this with training in midwifery and then became a theatre staff nurse at the Brook Memorial Hospital, London.



Before her acceptance by the Society she had had varied experience of Church work. For instance, she was a Lieutenant in the Girl Guides and had been secretary of a Hospital Nurses' Christian Fellowship.

She had two years training at Carey Hall and sailed in August for Hong Kong where she will work in the Junk Bay Medical Relief Clinic. It is hoped that for part of her language study she will be able to live with a Chinese Christian family.

## For Kathmandu

MISS MARGARET ROBINSON, S.R.N., S.C.M., who is a member of the Heaton Baptist Church, Newcastle-on-Tyne, was baptized at Priory Street Baptist Church, York, in 1957. She received her nursing training at various hospitals and also obtained her Health Visitors' Certificate. Prior to nursing she was a shorthand-typist.

Accepted by the Society in 1960 she had two years training at Carey Hall. In her own church she had helped with the G.L.B., a Junior Boys' Club and led a Bible Class.

She sailed in August for the first stage of her journey to Nepal, where, after language study, she will serve in the United Mission Hospital in Kathmandu.



## For Bolobo

MISS AGNES LIDDELL (NAN) GIBB, M.A., of the Adelaide Baptist Church, Glasgow, where she was baptized in 1946, was a student at Glasgow University and Jordanhill College of Education, Glasgow, where she obtained an M.A. (honours) degree in French and German and her Trained Teachers' Certificate.



From 1956 to 1960 she taught modern languages at North Kelvinside Senior Secondary School. She helped with many activities in her church and was a Counsellor in the "Tell Scotland" Campaign.

She has already sailed for service as a teacher in the new B.M.S. Secondary School at Bolobo.

## NEW B.M.S.

ON these pages appear portraits and brief biographies of some of the new missionary candidates who have either already left for their respective fields or will be leaving shortly. We shall publish other portraits and biographies in later issues.

They have been published in this form to enable you to pull out these pages and keep them for reference and for your prayer list. These young people need our prayers. They go forth to difficult tasks. Their first years will not be easy, for those years will be spent in the hard grind of language study. They will have to adapt themselves to

## For Yalembo

MR. DENIS JAMES RUSSELL, B.A., was born in China where his grandparents were missionaries with the Society of Friends. He received his early education in Shanghai and then Sydney, Australia, and came to this country at the age of fifteen.



He obtained an arts degree with second-class honours at the University of Southampton. Prior to his acceptance by the Society he was acting head of the Scripture Department at Bishop Visey's Grammar School, Sutton Coldfield.

He is a member of the Erdington Baptist Church, Birmingham, and in August left for service at the Ecole Grenfell, Yalembo, where he will serve for three years, his being a short term appointment.



# OUR LORD'S COMMAND

## MISSIONARIES

new countries, new customs and new colleagues.

Three of them are going to serve in North India, one of the hardest of B.M.S. fields. Two of them are pioneering for the B.M.S.—one in the new field of Nepal and the other in Hong Kong, who will be, in fact, the first B.M.S. missionary to learn Chinese for over a decade.

Two others have gone to serve in the Congo Republic. They will be teaching in a land which desperately needs teachers.

All these new missionaries go forth because they know the power and salvation of God and long to tell others about His Son, Jesus Christ.

### *For Palwal*

MISS MARGARET ANN SMITH, S.R.N., S.C.M., is a member of the Mount Pleasant Baptist Church, Northampton, but was baptized in Newcastle, Staffs, in 1948. She obtained her nursing training at the Queen Elizabeth Hospital, Birmingham, and other hospitals, and then for a time worked as a Health Visitor.

She was an active member of her church and also District Secretary of the Northampton Girl Guides.

She is designated for nursing service in North India and will commence her language study at Bhiwani.



### *For Bhiwani*

MISS WENDY JEAN POWELL is a member of Mount Carmel English Baptist Church, Caerphilly, and received teachers' training at the Rachel Macmillan College, Deptford, where she gained a University of London Teachers' Certificate and a National Froebel Foundation Certificate (First Class Level).

She served in many ways in her church; for instance, as a Lieutenant in the Senior G.L.B. and a leader of the Junior Christian Endeavour. On her acceptance by the Society she spent a year studying at Cardiff Baptist College and then proceeded to Carey Hall for a further year. She holds the Certificate of Religious Knowledge.

She is designated for evangelistic work in North India and will commence her language study in Bhiwani.



### *For Cuttack*

MISS BERIS PAMELA SAUNDERS of Stratford Road Baptist Church, Birmingham, where she was baptized in 1949, is a teacher, who trained at Cheshire County Training College, Crewe. From 1957 to 1959 she taught in Birmingham and then on her acceptance as a missionary candidate by the Society proceeded to Carey Hall.



Prior to offering herself to the B.M.S. she had served her own church in various ways and had given clear evidence of her call to evangelistic work. For instance, she had preached in open air meetings and served as a Counsellor at a Billy Graham Campaign.

She is designated for evangelistic work in Orissa and will begin her language studies in Cuttack.

### *For Baraut*

MISS SHEILA CHRISTINE FINCH of Emmanuel Baptist Church, Gravesend, was baptized at Marlowes Baptist Church, Hemel Hempstead. She attended Hemel Hempstead Grammar School and was a student at Hockerhill Training College, Bishops Stortford, where she gained her teacher training certificate and then taught at Gravesend.

Prior to her acceptance by the Society she had been an Officer of the G.L.B., and Sunday School teacher and helped in the work of a Mission on a new housing estate.

She spent three years in missionary training at Carey Hall, and is designated for evangelistic work in North India, and will begin her language studies in Baraut.





# Our Work in the Towns and Cities of South Asia

## 2. Calcutta

By A. S. CLEMENT

"CALCUTTA is one vast slum," said an Indian to me on my way out there. I gathered that he came from South India and lived not far from Bombay. Certainly he was exaggerating. For Calcutta has its splendid buildings, its imposing shopping street (the Chowringhee), its vast Maidan (park), its pleasant zoological, botanical, and agri-horticultural gardens. Was it not the capital of British India until 1912? It is a busy port, too; its river full of fascinating shipping and spanned by the famous Howrah steel road-bridge.

### Enormous overcrowding

The largest by far of all Indian cities, its population is estimated at about three millions. But in addition there are in the city and its environs over three million refugees, chiefly from East Pakistan and Tibet. This enormous overcrowding, with the lack of adequate services, especially in sanitation and water supply, combined with the climate, help to produce the impression of "one vast slum" immediately one comes from the central area. Houses which a century ago were fine residences of European traders and officials are now more than fully occupied with very much poorer people. The saltpetre in the soil has such an effect on paint and plaster that almost every building looks dilapidated. Then there are the thousands of people whose only home is the pavement.

B.M.S. work began in the city in 1801 with William Carey and his associates. After the regret-

table split between the Serampore missionaries and their younger colleagues the work was developed by the younger group. The present B.M.S. headquarters is on a site purchased and developed by them.

The offices are housed in 44 Lower Circular Road (recently renamed Acharyya Jagadish Bose Road, though few Calcutta people seem aware of it!) which provides also an amount of living accommodation for missionaries. In the offices the India Field Secretary, Rev. R. C. Cowling, administers our affairs assisted by the Finance Secretary, Mr. N. B. McVicar. When I visited the offices the senior clerk was Mr. Gupta, a convert from Hinduism, who with great ability and faithfulness served the Mission. His recent death has deprived us of a most valuable worker.

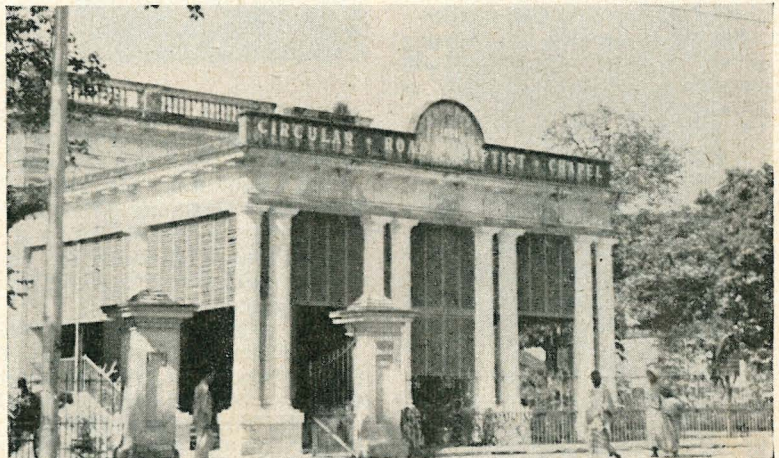
### A hostel for missionaries

Mr. and Mrs. Cowling live in

a large house on another part of the site—48 Ripon Street. This serves as a hostel for the missionaries passing through Calcutta to and from furlough, or in Calcutta for conferences or to order supplies for their stations. It is within this house that many missionaries receive their first impressions of life in India as lived by missionaries. The significant part played by the Field Secretary's wife will be readily understood.

I arrived there at the time of the meetings of the Council of the Baptist Union of Northern India when the house was full. How interesting it was to meet immediately on arrival in India missionaries and leaders from all parts.

The third property belonging to the B.M.S. on the site is the rightly renowned Baptist Mission Press with its staff house providing flats for Mr. and Mrs. Norman Ellis, Mr. and Mrs. Bernard Ellis, and Mr. and Mrs.



(Photo: Gateway Films, Ltd.)

The Lower Circular Road Baptist Church, Calcutta

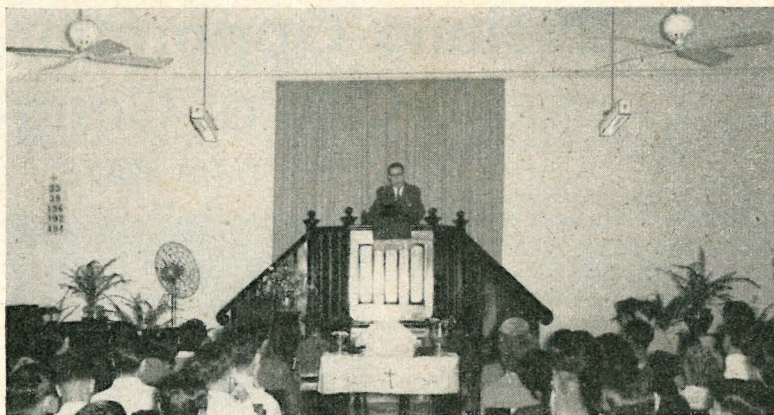


L. Hazelton. More than one article could be written about the Press alone. Here it may be sufficient to say that it is a large, efficiently managed and well equipped printing works with standards which are high indeed for India and the East. It is housed in large, lofty, well-maintained and arranged buildings consisting of offices, a compositors' room, a type casting room, a printing room, and a machine room. This Press was founded not by William Carey, though it later absorbed the work of his Serampore Press, but by the younger missionaries who broke away from the Serampore "trio".

They founded also the large Lower Circular Road Church of which most of the missionaries are members. Its services are in English and its congregation mainly lower middle-class. The present pastor is Rev. J. Lionel North who with his wife occupies the manse adjacent to the church building. Not far away, on the corner of Ripon Street, is the Colinga Church for Bengali and Oriya speaking Christians, meeting in separate congregations.

### Vigorous in its witness

The other main centre is the Carey Church in Bow Bazaar. This was the church of which Carey himself was pastor and where he so frequently preached. It still has a large congregation and is vigorous in its witness. Like the Lower Circular Road Church it is English speaking. Being more centrally situated it attracts a greater number of visitors (including many Americans who wish to see the baptistry in which Adoniram Judson was baptized) and many students from all parts of the East. On the day when I preached there I saw in the congregation students from South Africa, Korea, China, the Naga



(Photo: N. B. McVicar)

Rev. Walter Corlett preaching from the pulpit of the Carey Baptist Church, Calcutta

Hills, the Lushai Hills, the U.S.A. and Great Britain. Associated with the church is a Bible training college for preachers and evangelists. The present pastor is Rev. W. A. Corlett, and among the finest workers in the church are the church treasurer, Dr. Henry Bowker and his wife.

### Work among Chinese

At the time of my visit the Chinese church, under the leadership of Pastor Lamb and his gifted wife, was using the Carey Church, the main service being in the afternoon. It was a great privilege and an interesting experience to preach to that church (through an interpreter, of course) and to become aware of the fervour, vigour and intensity of the faith of the Chinese Christians, part of the very large Chinese population of Calcutta. After the service Pastor Lamb took me to see the fine new day-school they were erecting for their children. I understand that the Chinese church now uses these new premises.

Our missionaries in Calcutta and their wives make a great contribution to the life of these Calcutta churches and their associated organizations, leading groups within the church, conducting Bible classes, organizing women's meet-

ings, teaching in the Chinese day school, giving lessons in English, and so on.

Mr. N. B. McVicar is pastor to the English speaking section of the Howrah Church, which has also a Hindustani section. Howrah is a separate municipality across the River Hooghly, but to all intents and purposes it is really a part of Calcutta.

The largest of all the Baptist communities is that of the Entally Church with its English and Bengali services.

Language differences do indeed add to the complexity of the Calcutta Baptist church situation. While there are but five church buildings, there are some thirteen or fourteen churches, some of the Bengali speaking ones meeting in hired halls.

### Disturbing facts

One fact is striking and challenging. There has been no new church erected in Calcutta since the time of William Carey. Another fact is equally disturbing. In spite of the tremendous needs of the city's over-swollen population, very little welfare work of a permanent type in education, or medical care, has been done by Baptists, though they have played their part in temporary relief measures as in the Bengal Refugee Service which was described in the *Missionary Herald* some months ago.



# An Exciting Opportunity in a Major City of Congo

By PETER BRIGGS

**C**ONGO history is contained in the names of her towns. Léopoldville was named after a king, Elisabethville after a queen, Coquilhatville after the founder of the army and Thysville after the engineer who built the first railway.

Stanleyville, named after the first white man to travel down the River Congo, is one of the country's most important cities. Below it is a thousand miles of clear water which is still the main artery for imports and exports. Above it are a hundred miles of rapids which are unnavigable and have to be skirted by a short railway. Machinery, vehicles, food and manufactured goods pass through the inland port of Stanleyville on their way up country, and in the other direction pass the stocks of raw cotton, rubber and vegetable oil which are bound for Europe and North America. Because of this movement of goods, there is also a constant stream of people passing to and from the villages so that the city has become the centre of a vast spider's web which covers the whole of North-West Congo.

## A mushroom city

When we moved back from Yalikina to Yakusu in 1955 we saw on the wall of the house we were going to occupy a nondescript photo, brown with age, and showing a river scene with a solitary house on the bank. I was going to throw it away when I was told that this was an historic picture of Stanleyville taken around 1910. Stanleyville is a mushroom city. We were last there in 1956 but I doubt if we would recognize it today.



A Congolese schoolboy

Then it was a city of wooden houses and dust roads. Now all this has been replaced by concrete office blocks, tarmac roads and an even busier port.

Since independence Stanleyville's importance has increased. It is the chief town of the province from which Patrice Lumumba operated. It made an unsuccessful bid to cut itself off from the rest of the Congo in the hope of following the Katanga. To do this it had to rely heavily on the military help of Eastern European countries. The situation still remains a little uncertain.

## A ludicrous situation

For many years Stanleyville, as far as the mission was concerned, was a sub-station of Yakusu, a ludicrous situation but lack of staff prevented any other arrangement until 1955 when a missionary couple from Ramsden Road, Balham, were appointed there.

Several attempts were made to start a Christian bookshop in the years which followed but nothing materialized. Today the need is more pressing than ever because of the changed political situation. The central bookshop and press in the capital, Léopoldville, can no longer serve the whole of the Congo. Furthermore the area has been influenced by communism to a greater extent than any other territory south of the Sahara. Thirdly, one of the main languages of the city is Congo-Swahili and literature in this language used to be supplied from Elisabethville in the Katanga which, at present, is no longer accessible.

## To bring God's living word

Under the auspices of L.E.C.O. (*Librairie Evangelique au Congo*), an organization formed by the co-operation of several missions,\* a book centre is now to be opened and my wife and I have been asked to do this as we know the area. Our aim is to bring God's living word into the homes of men and women who are in constant need of it. Our opportunity is that up to the present few other distractions exist. There is no television or cinema and very little non-Christian literature in the vernaculars as yet. Our prayer is that God may bless this project by using it to bring a saving knowledge of Jesus Christ to some and to strengthen others to be more faithful witnesses to the same saving grace.

\* Co-operating bodies include the British and Foreign Bible Society, the Congo Protestant Council, the American Baptist Foreign Missionary Society, and the B.M.S.



# Why is Missionary Advance so Slow?

Great new opportunities exist for missionary advance but the churches seem unable to accept the new demands, a missionary leader told the Central Committee of the World Council in Paris.

Bishop J. E. Lesslie Newbigin, Geneva, director of the Council's Division of World Mission and Evangelism, addressed a series of searching questions to the Protestant, Anglican, and Orthodox church leaders.

Why is the missionary advance of the Church so slow?

Why are the missionary forces of the Church apparently so immobile, so completely exhausted by the effort to remain where they are?

Why is it that missionaries sent out by the churches which belong to the World Council of Churches are a decreasing proportion of the total force?

Why is it that missionary has become a "bad word" in many Christian circles?

And, finally, why is it that "among the best and most devoted of young people in our churches" one hears it said, "Anything, anywhere, as long as it is not as a missionary"?

Bishop Newbigin, for many years a missionary to India and a bishop of the Church of South India, acknowledged that there had been too much reluctance to admit that the era of history in which modern missions achieved its great triumph was ended.

Because of "too much clinging to ideas and ways of working which had become irrelevant," the word "missions" has come to have a "faintly musty smell", the bishop admitted.

He urged that the churches be helped to see their missionary task as a joint one. "We have to help them to face the fact that the mission field is not in three continents but in six. We have to help free the missionary movement of its remaining associations with the colonial period.

"We have to show that a true congregation of God is at the same time part of God's mission to the ends of the earth," he said.

He added that there are "still some people" who are "surprised when one speaks of the missionary responsibility of African Christians for the unconverted pagans of Europe".

In urging the World Council of Churches to help deepen in all its member churches "that missionary passion", Bishop Newbigin reminded his hearers that both the missionary movement and the Council exist "because of the faithfulness of millions of believers who give and pray for the conversion of the world.

"If we fail to understand the new, missions will become merely the ineffective survival of the piety of a previous age. If we fail to understand the old, our plans for the future may turn out to be cheques drawn on an empty bank account."

## Equal Care for All

A high caste woman was a patient in the Mission Hospital at Rahmatpur, Punjab, India, recently. She had been badly injured when her arm had been drawn into a belt at a flour mill.

Her gratitude to the doctors and nurses was genuine, but she looked down on the outcaste woman who had the next bed. She had her drinking water moved to the far side of her bed so that it would not be contaminated by the "sweeper woman".

While in the hospital, both women heard of the Christian religion in which there are no castes. They also saw it in action. And the doctors and nurses, while they gave both women equal care, also prayed that both may come to understand that in God's sight all people are of equal value.

## Useful for Children's Work

*Scattered Rice*, edited by Ruth Dunstan (Edinburgh House Press, 3s.) is another excellent Discoveries book. This contains well prepared story lessons for children on the Chinese people scattered throughout South-east Asia and also has brief teaching notes and practical work.

*South-east Asia*, by Winifred Warr, No. 2 in the New Practical Book series (Edinburgh House Press, 5s.) can be recommended for use with it, or separately. It contains introductory material on the four countries of Burma, Malaya, Hong Kong and Borneo and then gives suggestions on things that a class can either make or do in relation to their lessons on these countries.

## History of Famous Chapel

In *A Centennial History of Spurgeon's Tabernacle*, Eric W. Hayden, until recently its minister, has told the story of this famous chapel and its pastors.

Much diligent research has gone into the preparation of this book, for which Baptists generally will be grateful. One regrets that a little more was not spent on printing and general production. (Published by Clifford Frost, Ltd., 9s. 6d.).



Children of the Kond Hills, India, waiting for the Gospel



# The Attractive New B.M.S. Exhibition



Part of one of the courts of the new B.M.S. Exhibition photographed at Filey

The work of the modern missionary society is rich in the variety of service given by its missionaries. Where once we thought of the missionary as being either a church worker or an educationalist, today the work of the Lord demands the skilled service of men of all skills. Serving the B.M.S., in addition to our church workers, educationalists, nurses and doctors, we have people such as hospital almoners, domestic science teachers, agriculturalists, printers, engineers, dentists, literacy workers, builders, accountants and secretaries. This modern trend is vividly portrayed in the new B.M.S. exhibition, which attracted a great deal of interest during the first week of September when displayed at the Filey Christian Holiday Crusade.

The exhibition is composed of two courts, illustrating the different tasks undertaken in the Name of Christ by our Society, under the main divisions of evangelism, education, medical work, agriculture and literature. Each of these themes is well illustrated by attractive

pictures and a few well-chosen facts. In front of the pictures there is a tastefully arranged display of African and Indian craftsmanship. Each court is approximately 16 feet long by 3 feet wide by 7 feet high. Its construction makes the exhibition very adaptable, for the courts stand independently of each other. They could, for example, be placed on opposite sides of a room, at right angles to each other or in line along a wall. The exhibition can be delivered to all parts of the country by B.M.S. van and can generally be accompanied by a member of our staff. A film unit will also be sent and both motion pictures and film strips with tape recorded commentaries will be offered.

## Book Now!

Bookings are now well in hand for the exhibition and the Visual Education Department is hoping to plan a really worthwhile itinerary for the exhibition during the next year or so. Applications for its display in your locality should be made immediately.

The exhibition forms part of a series on the theme "One Message—Many Messengers". The Department has, for instance, produced two series of colour transparencies accompanied by tape recorded commentary with the title, "One Message—Many Messengers". One of these sets is designed for adults and the other is specially prepared for children of junior age. The tape recordings are enlivened by authentic sound effects. These sets of transparencies may be obtained from the Visual Education Department.

The Young People's Department has also used this theme in its children's collecting card for 1962. This is a four-colour composite picture which is built up of stamps as children of Sunday schools and Junior Organizations offer their gifts to the Society. Cards and stamps may be obtained free of charge in any quantity from the Young People's Department, whose address is the same as the Visual Education Department, 93 Gloucester Place, London, W.1.

## THE BAPTIST TIMES

### A Note from the Editor

With the help of the secretaries and the editorial staff of the B.M.S., *The Baptist Times* is able to give frequent and up-to-date missionary news and to publish official announcements by the Society.

All Baptists should read their own paper.

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## BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

East Pakistan is an overcrowded land of 52,000,000 people. The countryside and, in particular, that in the Brahmaputra/Ganges delta is subject to either recurring floods or because of delayed or minimal rains, the sad ravages of drought. Many of the people are peasant farmers or labourers and constantly live in dire poverty and at starvation level. The Government is doing all it can to raise their standard of living but the recurrent natural disasters and the rising birth-rate have made this task difficult. Yet towns like Khulna and Chittagong are being rapidly developed and new industries have changed them and other once almost rural areas, such as Chandraghona.

The new Kaptai dam is now beginning to provide hydro-electric power for the Chittagong Hill Tracts, which will mean further industries, but has also meant a change in our work in that area. Christians, like other occupants of villages, have had to move because of the new lake which has been formed.

While there has recently been a ready response to the Gospel in the Dinajpur and Rangpur areas the work in other areas is still largely static. Converts from Islam are few and the Christian Church itself tends to be too much concerned with its own affairs rather than with evangelism.

On the whole it is a church which needs a more educated leadership and the proposed theological college in Dacca should offer a way of providing that.

East Pakistan is one of the few Muslim nations in the world where there is an established Christian Church which, thus, has great opportunities. Pray that it may be given strength to meet them.

## ACKNOWLEDGEMENTS

(To 14th September 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., 10s.; D.M.C., "In grateful memory of Miss Alice Wilkinson", £2; A Gorebridge Friend, £3; Anon., "Work in India and

Pakistan", £13; A. Raby, "To feed the hungry", 10s.; Anon., £5; S. E. Butcher, £10; S. C. Neville, £1 1s.; B. L. Walton, 15s.; Anon., "With all good wishes", £10; Anon., £20; Merton, £5; Anon., For work in Brazil, £1; Anon., For Famine Relief in India, £2; A.M.E.P. Refugee Work, £1; "Grateful", £5.

### Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
<i>August</i>				
20	W. S. Toms ... ..	10	14	4
23	Miss I. Mackie ... ..	50	0	0
24	Miss K. E. S. Woodley ... ..	20	0	0
24	Miss M. E. Jennings ... ..	374	2	7
28	Mrs. W. B. Owen ... ..	19	3	6
29	Miss Annie Dowgill (£50 Medical) ... ..	150	0	0
<i>September</i>				
4	Miss Jessie Murray ... ..	464	7	8
7	Miss Annie Bright (Medical) ... ..	4,000	0	0
	G. C. Rose ... ..	624	7	7
	T. H. Calladine (Sale of Property) ... ..	237	8	0
11	Mrs. H. Starte ... ..	10	0	0
	Florence Lizzie Dutton ... ..	100	0	0
	Miss E. M. Holroyd ... ..	4,000	0	0
13	Miss A. L. Hooker ... ..	50	0	0
14	Rev. O. Ayres ... ..	735	2	6
	Mrs. E. A. Brown (Medical) ... ..	500	0	0

## MISSIONARY RECORD

### Departures

- 21 August. Miss L. M. Fuller, B.A., for Wathen, Congo Republic.
- 22 August. Miss D. M. Smith, S.R.N., S.C.M., for Hong Kong.
- 24 August. Miss E. Motley, for E.P.I., Kimpese, Congo Republic.
- 27 August. Miss A. L. Gibb, M.A., for Bolobo, Congo Republic.
- 30 August. Miss L. Quay, returning to Orissa after visit to U.S.A.
- 11 September. Rev. A. T. and Mrs. MacNeill to Grenoble, France, for language study.
- 12 September. Miss B. M. Cooke, Miss H. A. Pilling and Miss M. Smith to Brussels for language study.
- 19 September. Mr. and Mrs. (Dr.) A. G. Bennett for Bengal Refugee Service in Calcutta area.

### Arrivals

- 17 August. Mrs. A. Brunton Scott and family, from Umuarama, Brazil.

- 29 August. Mrs. D. F. Hudson and son from Serampore, India; and Rev. C. R. Pietersz, B.A., B.D., *en route* from Ceylon to U.S.A. for W.C.C. scholarship.
- 12 September. Miss Josephine Drake, and Julian and Paul Fulbrook, after visit to parents in Congo Republic.
- 13 September. Miss M. A. Hughes from Yalembo, Congo Republic, after visit to U.S.A. *en route*.
- 17 September. Miss M. Edwin of Palwal, India, for study at Carey Hall.
- 17 September. Rev. D. J. and Mrs. Price and family from Dinajpur, East Pakistan.

### Marriage

- On 15 September, at Edinburgh, Rev. G. B. Merricks of I.M.E., Kimpese, to Dr. E. K. Althorp, formerly serving under Congo Protestant Relief Agency.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams: Asiatic Wesphone London. Chairman: Rev. A. C. Davies, B.A., B.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenny, M.A. (Financial). Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.



# Interesting reading for preachers and teachers

## BRITISH BAPTISTS

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Professor D. Mervyn Himbury in this book gives a concise account of the history of Baptists in Great Britain.

There has long been a need for such a book which also gives due place to the story of Baptists in Scotland and Wales as well as in England.

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Here is another collection of delightful and witty addresses to 'young people of all ages' by one who is a master in the art of writing and delivering such material. They will give great pleasure to those who read them and at the same time remind them of what Christians believe and how they should think, act and speak. 5/- (postage 5d.)

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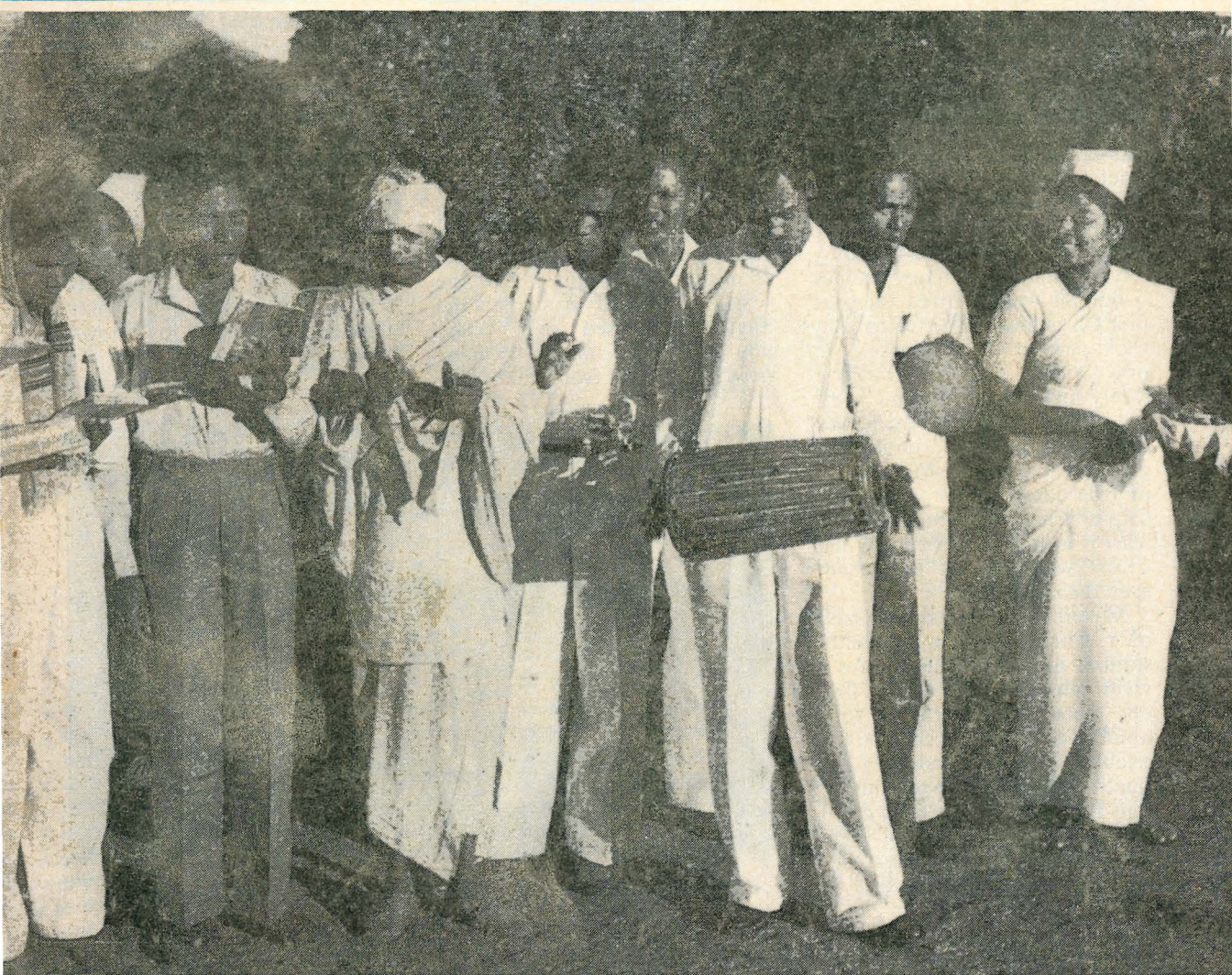
DECEMBER 1962

PRICE SIXPENCE



# *Missionary Herald*

OF THE BAPTIST MISSIONARY SOCIETY



Carol Singers at Udayagiri, Orissa, India.

(Photo: A. S. Clement)



# Joy to the World

CHRISTMAS is for many of us a time of personal memories. Like Dickens' Scrooge we conjure up the ghost of Christmas past, but unlike that immortal character we usually dress our past in tinsel chains rather than the heavier chains of some spectral haunting. Normally at this season we remember other happy Christmases, which viewed through the avenue of the years have taken on the colouring of a traditional English Christmas card.

For me Christmas brings two sets of memories. One belongs to the days of my adolescence and is set in the Monmouthshire valley chapel which I still call "home". Every Christmas morning the young people conducted a special Christmas service. In our earlier years the prayers and brief addresses, which we gave, were prepared for us by our saintly pastor. In later years we prepared the whole service ourselves. There were many themes—but all were centred on that first Christmas. Those of us who took part in those services are now widely scattered, but we rarely meet or correspond without some reference to them. We discovered in them, under the guidance of that pastor, the joy of true carefully prepared worship at Christmas time. For this feast is a time of worship. When Christ was born at Bethlehem even the angels sang.

My other memories are centred on Christmas on mission stations in North India. I have a vivid remembrance of the first one there. We had rushed to a number of villages to share in the celebrations and worship of the small Christian communities. This for them was the *bara din*—"the great day". Many of them were dressed in their best, but the thinness of their clothes in

the midst of the North Indian winter made their poverty evident. Yet against the background of their mud huts could be sensed their joy at Christmas time. Other memories mingle with that of the first: the haunting melody of an Indian carol, the Christmas feast at Bhiwani to which all church members and their families came, and the nurses in the Bhiwani hospital singing carols at 5 a.m. Such Christmases will our missionaries be sharing—and for them the first Christmas will come suddenly alive as they realize afresh that in surroundings like those of an Indian village or the forest huts of Congo, our Lord was born.

Without the trappings of our Western commercial Christmas, which seems every year to become more like a Roman saturnalia, that event of long ago takes on fresh significance and is seen in some of its stark reality. It meant and means joy to the world the Lord is come; the Saviour promised long. When you meet Christians who have newly emerged from the dark-

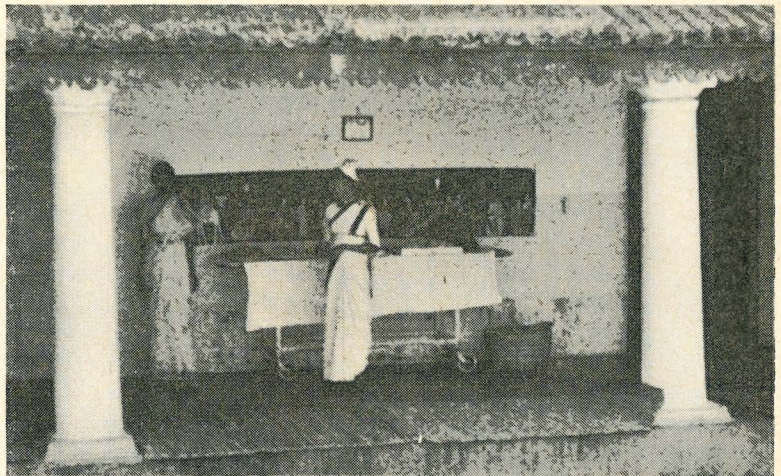
ness of paganism, not the semi-greyness of our half-Christian, half-pagan civilization, then you realize with a new force the deep and abiding significance of that saving act of God, whereby God Himself in Jesus Christ became man.

In that Christmas is a time of looking forward to the glorious day when all men shall own His name.

Some of our American Baptist brethren, those of the Southern Convention, do just that at Christmas time. They have a special Christmas offering, known as the Lottie Moon Christmas offering, after the missionary who suggested the idea, which is devoted to the task of helping to bring in God's kingdom through their missionary society.

At this season we remember God's wonderful gift to us and give each other gifts. What could be more fitting at this time than that we should give worthy gifts to Him so that His kingdom may be extended and His joy known throughout the world?

G. P. R. PROSSER



A Christmas frieze on a wall in the B.M.S. hospital at Berhampur, Orissa

(Photo: A. S. Clement)



# Christmas at Serkawn in the South Mizo Hills

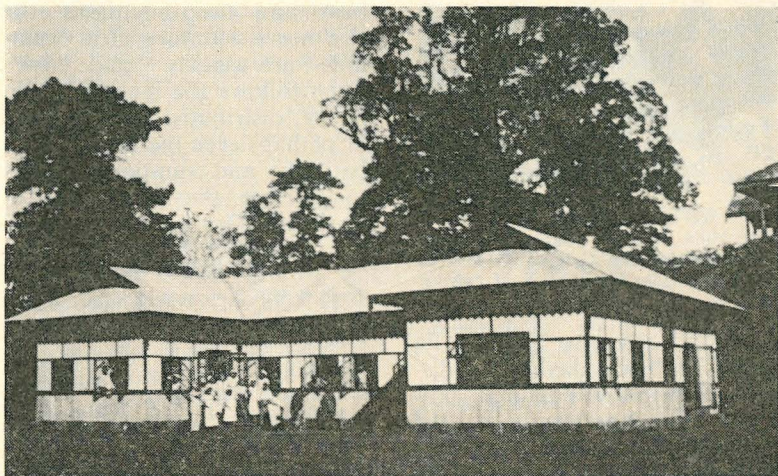
By H. W. CARTER

THE bamboo walls of the Serkawn church with its beautiful and spacious pulpit of unpainted wood were tastefully decorated with ferns and palm branches. The building was rapidly filling for a service, and as people entered they carried up the central aisle gifts of fruit, vegetables and other produce, which were quickly arranged on the large table in front of the pulpit by waiting deacons. When the table could take no more, the surrounding floor space was brought into use.

## Harvest and Christmas

The fruits most in evidence were oranges and bananas; vegetables were of many varieties, colourful brinjols and tomatoes, excellent turnips and cabbages, bulky pumpkins and marrows. Sugar-cane, fluffy white cotton and rice, husked and unhusked, were also among the gifts brought. Just as the service was about to begin, a little old lady made her way up the aisle, a hen in a wicker basket tucked under her arm. As she settled her gift comfortably down among the other offerings, she said in a stage whisper loud enough for all to hear, "Eh, but she's a real good layer, is this one."

Yes, it was Harvest Thanksgiving, but it was Christmas morning service as well. In the Mizo Hills, harvest comes two or three months later than in this country, and the Christians there have always considered it appropriate to bring their first fruits to the baby Jesus on His birthday. The front rows were packed with girls and boys in bright new clothes, for it is customary in almost all parts of India for



The Out-patient Department of the Serkawn Christian Hospital

Christian children to expect new things to wear on Christmas Day. How delighted they all were when the hen under the table actually laid an egg during the service and proudly announced her achievement in the usual manner! This vindication of her late owner's whispered claim would have a beneficial effect on the amount raised for the Lord's work when the gifts were offered for sale after the service. However, Pastor Chaliana, a master of parable and illustration, used the incident to good effect in his sermon, and interruption was turned to inspiration.

## Heralded by carolling

As elsewhere throughout the world, in Serkawn Christmas is heralded by carolling, though not by weeks of the nightly piping of a few childish voices with which we are familiar. On Christmas Eve, quite late and sometimes continuing into the small hours of Christmas morning, a choir of

young people sets out on a round of carol singing.

Nothing could create the Christmas atmosphere more or turn the thoughts of listeners better to the time when the angel choir sang over the fields near Bethlehem than the harmonious singing of these young Mizo Christians, accompanied on their guitars, as they make their way by the light of hurricane lanterns up and down the steep winding paths from one home to another. When there happens to be a full moon, lighting both the nearer forest and the distant mountain ranges, outlining them against the clear, starry winter sky, the enchantment is almost as great as it was on the night when

"the world in solemn stillness lay

To hear the angels sing."

The Mizo word for "father" is, strangely enough, "pa", and so Santa Claus comes to Serkawn as "Krismas Pa". There are no chimneys in a land of





(Photo: E. G. T. Madge)

Mizo Hills. An aged couple who were born before the Gospel was first preached in their land

bamboo houses, so Krismas Pa arrives in broad daylight to distribute brightly coloured balloons and small gifts to the children immediately after the Christmas morning service. He manages to appear in the traditional dress, but as reindeer and a sledge are hard to come by in Assam, he makes do with what means of transport are available locally, one year a pony, the next a "dandy" (a kind of chair for old or sick people, borne on bamboos by four porters) and even occasionally pick-a-back, when a willing human steed can be found.

### Christmas feasts

As Christmas is a time of rejoicing, the Mizo Christian does as his western brother does and makes it an occasion for enjoying the pleasures of eating and drinking with relatives and friends. Throughout the year, his diet is—in our view at any rate—monotonous; rice every day, usually with vegetables and only occasionally with eggs, fish or meat. Christmas brings an opportunity for a feast, sometimes in the homes, in families, and sometimes out in the open for the whole village. Groups sit on the floor or ground, around large bamboo trays piled high

with mountains of rice. A crater is then made at the top of the pile of rice to receive the meat—beef or pork or goat's flesh—and when grace has been said or sung, hands, needing no intermediary spoons or forks, get busy and the mountains—the rice ones—with their meaty summits—are quickly "made low". Then follows the inevitable cup of tea, distributed from buckets or perhaps even the missionary's bathtub; and sun-down brings to a close the final meal of Christmas Day.

### More hymn singing

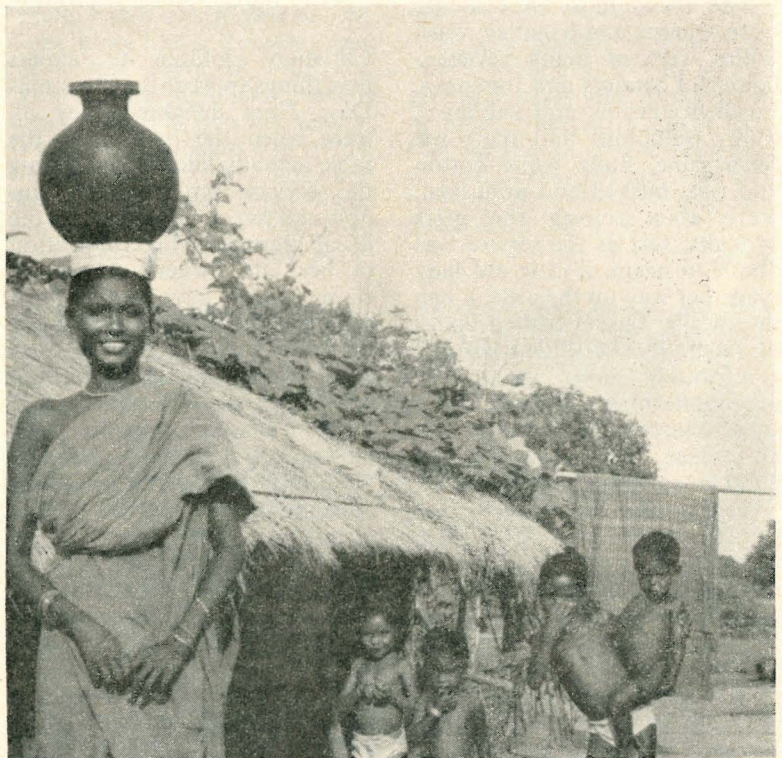
This is, of course, too early for the young people to end their celebration of the birthday of their Lord, and so they gather in a selected house for more Christmas singing. Not content with long hours of out-door

carol singing the night before and the hymns of the morning service, they are quite content to sing right through another night, repeating the favourite carols over and over again.

### The Saviour came to His own

"A thousand years have come and gone,  
And near a thousand more,  
Since happier light from heaven shone  
Than ever shone before."

It is only sixty years since the people of the South Mizo Hills heard that once a Saviour was born, Who was Christ the Lord. Then the Saviour came unto His own Mizo people, and His own did receive Him in a most wonderful way. That is why Christmas is celebrated in every village and in nearly every home in that happy Christian land.



(Photo: J. T. Smith)

A village scene in the Diptipur area of Orissa, India. Water is still carried in heavy earthenware pots. There is no piped water supply



## Two Tons of Clothing to Congo

A few months ago one room of the basement at the Mission House in London had to be evacuated by its normal occupants. It was piled from floor to ceiling with colourful blankets, vests, and cotton goods waiting to be shipped to Congo.

Two tons of clothing have now been sent to the Congo Protestant Relief Agency which has undertaken to distribute them for the B.M.S. These goods had to be sorted, packed and wrapped in waterproof paper and sacking, then fixed under pressure with steel bands to make neat, square bales taking up the minimum space, as freightage is charged by the cubic foot.

Even after similar preparations it is still difficult to send Wants Boxes because the Customs Authorities levy such high taxes and are so suspicious of their contents. In one country where there is a tax on boots a large duty was demanded on a box containing bootees! What are bootees anyway, if not little boots? The bootees had to be exhibited and many letters written about them, and finally a letter came to B.M.S. headquarters—"Please, no more bootees!"

It is still difficult to send Wants

Boxes to India, but missionaries are able to take with them small trunks containing goods which they can use in their work. Boxes for East Pakistan have to be sent through the Relief and Rehabilitation Committee of the East Pakistan Christian Council—a Government recognized body—and a special permit must be received before they can be shipped.

At present gifts of bedding, knitted and cotton clothes, and medical supplies are particularly welcome. Missionaries are also grateful for educational supplies such as exercise books, pencils, pictures and flannelgraphs. No second-hand clothes can be sent except cotton dresses, knitted cardigans and pullovers, and these must be clean and in good condition.

Churches who have small parcels of "wants" (weighing under two pounds) may send them direct to a missionary, duty free. Mrs. E. G. T. Madge will be happy to send churches a list of present "wants" requirements and instructions for forwarding larger parcels to the Mission House from whence they will be despatched.

Inquiries to 93 Gloucester Place, London, W.1.

## Trouble in Village Churches

The Lushai Church in India is reported to be passing through a period of difficulty.

"Each week," says one report, "seems to bring a new tale of trouble in the village churches."

"In many villages there are divided churches."

"There is a great deal of criticism of church leaders today. There

is also a great deal of backbiting.

"The Church is burdened with a Constitution of thirty pages and committees abound 'like sand on the sea shore'. Hardly any item of new business is passed in any large committee in the first instance."

"The next few years will be critical, a veritable time of testing."

## Missionaries not Voting on Church Union

Discussions on Church Union in North India are in the final stages.

Decisive votes are expected to be taken early in 1963.

Churches and denominations are this year formulating their attitudes to the proposed Union Plan.

The Baptist churches are making their decisions themselves. In some

areas, like Orissa, missionaries are not voting. They feel that, as the writer of one report says: "The Indian Church must decide. It is their Church, their future".

Serious problems over Baptism and some problems over Ordination occupy a big part in Baptist debates.

## The Man Who Dared

Handing over of authority to Africans is giving moments of private satisfaction to missionaries in the Republic of Congo.

One missionary's report tells of a school speech day at which the new African headmaster addressed the parents.

"He dared to say all the things we would have liked to say but couldn't," the missionary writes.

## India Prayer Fellowship continues to grow

The Village Evangelism Campaign launched by the All-India Prayer Fellowship, an interdenominational group, to place a Scripture portion and a tract in every home in India was started in New Delhi in 1958 with fewer than 10 Christian laymen.

Now, four years later, the campaign has spread into every state in India and employs 15 full-time evangelists and 750 associate evangelists from 18 church denominations.

In 1961, according to a report just issued by the Fellowship headquarters, campaign evangelists distributed over 1,250,000 Bibles or portions of the Bible, and 2,500,000 tracts in 14 Indian languages and English.

During April, May and June of this year the campaign sent 50 young men in 11 gospel teams into a number of states for concentrated work. The literature distribution is followed up by Bible correspondence courses which are now available in English, Hindi and Malayalam.

The Fellowship has projected a ten-year programme and is seeking 5,000 associate evangelists to work in it.

### NOMINATIONS

*Nominations for the B.M.S. General Committee, 1963/64, must be received by the Home Secretary, 93 Gloucester Place, London, W1, not later than 15 January, 1963.*



# You Can Help to Solve this Congo Crisis

By R. F. RICHARDS

IN recent years we have become all too familiar with the term "crisis", especially in political affairs and in particular in relation to the Congo situation. Perhaps we have become so familiar with such news that we are no longer disturbed by it, and feel that it does not really concern us very much. Yet there is now a Congo crisis which should concern us as Baptists and it is unfortunate if we are treating it as just another of those Congo affairs, and minimizing its urgency.

## Serious shortage of teachers

We should be sufficiently familiar with Congo history to know that the B.M.S. has been responsible for the Protestant Christian witness in a very important and extensive stretch of Congo territory, including Léopoldville and Stanleyville. We are no doubt aware, too, of the very serious shortage of educationalists capable of teaching in secondary or grammar schools and in theological courses. The Congo Church in taking over the responsibilities of missions, naturally looks to the missions which brought it into being for help; the church in the section in which we are working appealing to us.

The need is all the greater and more urgent because many of those young men who have had the benefit of a secondary education, and might help in the teaching in the lower classes of post primary schools, are themselves eager to take advantage of opportunities for University courses overseas, making Congo all the more dependent on outside help for several years to come.

Had we been obliged to leave the country for any reason what-

soever, we might have contented ourselves that we had done what we could for our Congolese brethren with the limited resources at our disposal and the time allowed; but this is not the case. Not only is the door still open but the Church in Congo is urgently appealing to us to continue to help them.

## Our task is unfinished

We are proud of the fact that the B.M.S. is the pioneer mission in Congo, and that we have been working in a very extensive area including Léopoldville and Stanleyville, but that makes our responsibility all the greater. Our task is *unfinished* and the present lack of personnel to staff our four schools, not to mention other jobs, amounts to a crisis. To minimize the urgency of it is to commit a crime against the too few missionaries who are "sweating" to meet the pressing needs of their Congolese brethren.

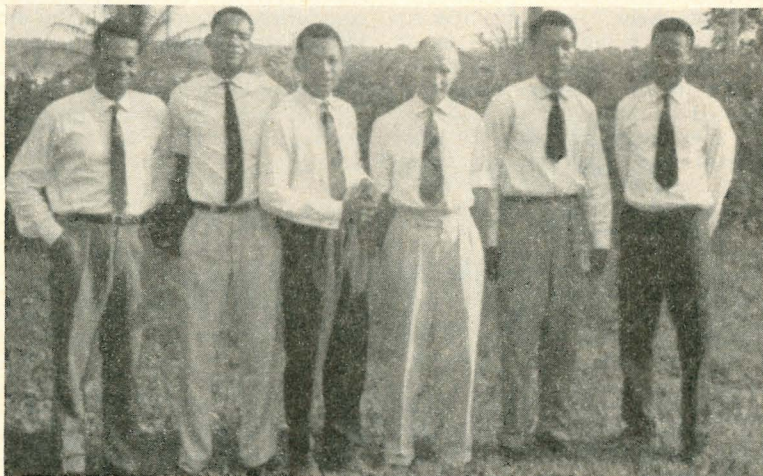
To mention only the "École Grenfell", or Grenfell Training Institute, at Yalembe, in the

Oriental province—after pooling all the resources of the Upper River stations to fill the gaps in the staff of the secondary school and theological classes, and requiring primary school teachers to take on the burden of teaching in a secondary school (even in subjects in which they have not specialized, and that in a foreign language) we are still again this year below minimum staff, which means either closing classes or else putting an unbearable burden on an already overburdened few!

## A tragedy if we fail

This is a crisis with a capital "C", one which concerns every Baptist and which *you* may be able to help to solve. After surviving the dangerous task of maintaining the work during the Congo political trouble it would be a tragedy to fail now.

It will no doubt mean self-denial to leave the comparative luxury of life in Britain for people having the advantage of university training. Christian  
(continued in third column on facing page)



Theological students of the Ecole Grenfell, Yalembe, with the Rev. R. F. Richards



# Christian Aid for Typhoon Victims in Hong Kong

By H. W. SPILLETT

**T**YPHOON WANDA, one of the most severe ever experienced in Hong Kong, approached the Colony on 31st August from the South-East. It brought fierce and destructive winds, one gust of 176 miles per hour being the highest ever recorded here. It also brought 10.35 inches of rain to relieve a water shortage which had reduced the daily supply to a ration of only three hours. The few hours of its passing, however, involved the Colony and its people in heavy toll of life and property.

On land fallen trees and landslides quickly blocked the roads. Windows and doors, especially in tall or exposed buildings, were smashed. Heavy rain flooded basements and low lying areas. Motor-cars were overturned, shop signs flew in all directions, bamboo scaffolding on the innumerable building sites crashed to the ground.

Thousands of squatter huts on hillsides and rooftops were torn down and destroyed, the total homeless reaching the figure of 70,000.

## Tremendous damage

On the coast and at sea much damage was done. Ten ocean-going ships in the harbour broke from their moorings and drifted to the rocks or to jetties. Two or three smaller ships sank and hundreds of junks and sampans were damaged or sunk. A tidal wave swept the eastern coast doing much damage and causing much loss of life in coastal towns.

An appeal for gifts to the Community Relief Trust Fund brought a ready response from firms, institutions and individual donors. Substantial grants have



(Photo by courtesy of the South China Morning Post, Ltd.)

Hong Kong. Emergency feeding of typhoon victims

already been made to those who have sustained heavy loss so that rehabilitation could start at once.

The Hong Kong Christian Welfare and Relief Council, representing 15 Protestant Church groups, met immediately after the disaster and voted the sum of HK \$310,000 (£19,375) for emergency relief. The fund will be used primarily for urgent help to the poorest members of the community, assisting them to rebuild their homes and giving them a fresh start. Food and clothing and other emergency relief is being supplied by the church groups concerned from their funds.

About one-half of this disaster fund comes from the British Council of Churches, the balance from church groups in New Zealand and in other parts of the world.

As is always the case in Hong Kong disaster brings out the spirit of service and helpfulness in the hearts of the people. Volunteers have come forward in large numbers to take part in rescue and rehabilitation work.

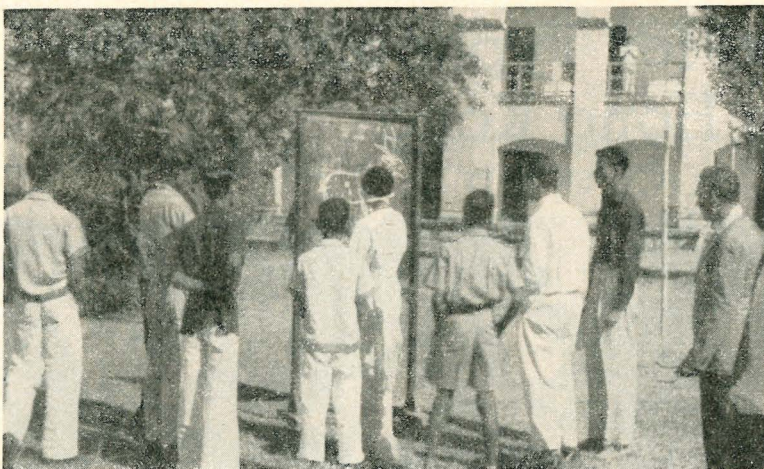
## You Can Help to Solve this Congo Crisis

*(continued from facing page)*

work, however, has always been a call to self-denial, and is it to be said of Baptists in these days that we have lost the vision of the pioneers, and that we are not made of the stuff that they were made of?

A sacred task has been committed to us; are we to fail in that task? In any case, *you, too, know now* that the task is unfinished and must share the responsibility of that knowledge.





(Photo: F. E. E. Le Quesne)

Students at the hostel in Dacca, East Pakistan. In future the hostel is to be used for a theological college

## World-wide Recognition for Relief Work

During the Congo troubles in 1960 the Congo Protestant Council formed an auxiliary body to help the people of Congo who were suffering as refugees. This organization, the Congo Protestant Relief Agency, has been responsible for sending food, clothing, bedding, medical and agricultural supplies to countless displaced persons in Congo.

The function of the C.P.R.A. is not to provide these necessities but rather to seek to provide a channel for two-way traffic—through which churches overseas can send help to Congo, and through which Congolese Christians can send help to those who have suffered through war or natural disasters in Angola, Hong Kong and elsewhere.

To make the work of the Relief Agency possible Protestant churches all over the world sent supplies valued at £524,956 between August 1960 and December 1961. They have also contributed £977,620 which has helped to provide vehicles and other supplies.

The work done by the agency among Angolan refugees in Lower Congo in supplying powdered milk, rice, meat, beans, and other food supplies has gained world-

wide recognition. The project "Meals for Millions" enabled 6,077 pounds of food to be distributed. Surgical instruments, drugs and other medical supplies valued at £287,980 have been sent to various hospitals including those of the Baptist Missionary Society. All wants boxes sent to Congo are distributed by the Relief Agency.

### Operation Doctor

The response to the plan "Operation Doctor" has been most encouraging. Up to January 1962 twenty-three well-qualified Christian doctors had given service under this programme. Their help was invaluable since up to that time there were only forty-three missionary doctors in service in Congo.

### Not a Majority

Of 23,000,000 Baptists in the world approximately 9,000,000 belong to conventions and unions affiliated with the World Council of Churches.

The Central Committee of the World Council of Churches has given its support to plans for joint action in mission throughout the world.

It called on its member churches to heed proposals made in a statement of the Committee on the Division of World Mission and Evangelism.

The statement declared: "We are convinced that God is creating new opportunities in our time for missionary advance.

"There is much open and concealed defeatism in the churches about the work of missions and the closing of doors." But "set-backs and disasters can by faith become the occasion for triumphant witness".

Among the suggestions for joint action in mission are:

The development of projects of "ecumenical aid to missionary advance in situations of particular promise and significance", and provision of resources and "dedicated men and women for pilot projects".

A sustained effort to create an understanding of the missionary task as it is today "in new terms relevant to our time".

The enlistment of the co-operation of Christians everywhere in prayer for the evangelization of the world.

## Repeat

"O British Baptists, send us more missionaries like these!"

A banner with these words on it was stretched across the back of the church at Cianorte, Brazil, when

The Editor

wish all

a Joyous



## for Mission

The statement also made mention of Christian witness among the Jewish people but added "with shame" that so long as they continue to suffer "at the hands of Christians open injustice or subtle discrimination" the first obligation of Christians will be a "firm, persistent and courageous fight" against anti-semitism and identification with its victims.

Prof. Basil Ionnides of the University of Athens, Greece, warned that "joint action for mission" must not be Protestant only in its orientation. The Orthodox theologian stressed the fundamental difference between Protestantism and Orthodoxy and asked for better understanding.

An African church leader, the Rev. Jean Kotto of Cameroun, expressed the hope that the plans for interconfessional action would actually reach missionaries on the field who sometimes still think in terms of "our pagans".

Dr. Christian Baeta, Presbyterian, Ghana, expressed the hope that the new co-operation would not mean a loss of the personal contact between individuals and churches in the former "sending" and "receiving" areas. All "vestiges of colonialism" and "remote control by mission boards" must go but "we must redouble efforts at personal contacts between older and younger churches," he said.

## Order

farewell services were held for Derek Winter and his wife just before they left for furlough in England.

The Winters had done four years of pioneering work in Brazil.

## and Staff

## Readers

## Christmas



(Photo by courtesy of the South China Morning Post, Ltd.)

Hong Kong. Small craft, which are the homes of the boat people, damaged by Typhoon Wanda

## Missions in Crisis

The Inter-Varsity Fellowship has recently made available in this country a British edition of *Missions in Crisis—Rethinking Missionary Strategy* by Eric S. Fife and Arthur F. Glasser (I.V.F., 9s. 6d.) which was published in the U.S.A. a year ago. It was, of course, written by Americans for Americans, so one expected the American point of view.

The main subjects considered in the book are the great revolution of our age affecting so many countries, the upsurge of nationalism especially in the newer nations, the power and influence of communism, the lessons to be learned from the experience of missions in China, and the Ecumenical Movement. Valuable suggestions are offered for the effective meeting of present opportunities in relation to racial prejudices, in the adequate training and preparation of "non-professional" missionaries, in the strategy to be employed in the cities, and in the approach to students, and in the production and distribution of literature.

The doctrinal viewpoint of the writers is everywhere apparent (at times they seem almost self-conscious about it!) but where they are discussing the views of those with

whom they disagree, or methods and movements about which they have serious doubts, they do so with commendable fairness and charity.

The weakness of the book as a sure guide is that too much is attempted in too few words. In consequence many of the judgments are superficial. And when diagnosis is not exact one is inclined to be a little suspicious of the effectiveness of the remedy prescribed.

A.S.C.

## Carey Hall

*Fifty Years of Carey Hall 1912-1962*, by Dr. Hugh Martin, is an attractively produced and well-written brief history of the interdenominational college where the majority of our women missionaries are trained. The book also contains brief biographical sketches of six missionaries, including two Baptist ones, who studied there.

It has been published to celebrate Carey Hall's Jubilee. Copies (price 6s. each) can be obtained from the Carey Kingsgate Press Ltd., 6 Southampton Row, London, W.C.1.



# The "Bulge" Provides Exciting Opportunities

THE Kond Hills have a "Bulge", too.

It is driving the Government in Orissa, India, and the missionaries, almost to distraction. But it is providing them with exciting opportunities.

To make clear what is happening, it is necessary to explain the school system.

Children who go to school start in a Lower Primary, with classes numbered One, Two and Three. The youngsters can then move into an Upper Primary School with Classes Four and Five. They can then take a public examination. If they pass, they qualify to attend a Middle English School with Classes Six and Seven. Next comes another public examination. Those who pass may go to the High School with Classes Eight to Eleven.

The church has three Lower and Upper Primary schools and one Middle English school, all aided by Government grants.

## Education more popular

Education is not compulsory, but is becoming much more popular. A few years ago, the Government had an enrolment drive which had encouraging success. A religious revival—about 800 Baptisms this year up to July—has resulted in many more children continuing their education into the higher classes.

Now, the main problem is that there are not enough Middle English schools to cope with the crowds of children qualified and eager to enter Class Six.

Government rules allow only 45 children in one class. But the church's Middle English School has accepted 104 children into its Class Six! This situation called for emergency action. The



Abraham Naik, clerk at the Moorshead Memorial Hospital, Udayagiri, being baptized

class was divided into two streams. That provided for 64 children. And one of the Upper Primary Schools was up-graded to a Middle English School. Forty of the children were sent to it to be a Class Six there.

Thirty-one children in the church's Class Seven this year took the examination to enter the High School and 29 passed. When the Government High School had admitted the 45 children allowed in Class Eight, there were 16 more qualified children for whom there was no place. Public demand resulted in a second Class Eight being formed.

## What next?

Measures of this sort have limits. Everybody is asking: What is going to happen next year? And in 1964?

The Mission Boys' Hostel at Udayagiri is so overcrowded that lads are having to sleep in

the school and elsewhere. It is hoped soon to build a hostel, partly by public subscription, for High School boys as a memorial to the Rev. O. J. Millman, who did great work for education in the Kond Hills.

## Over-full hostel

The Girls' Hostel is over-full. It has 45 girls and could have more. Applications are being rejected. Yet only a few years ago missionaries were going round the villages begging parents to educate their girls. In 1961, three of the hostel girls were attending the Government High School. That was a matter for congratulation. But this year there are nine.

A report from Udayagiri says: "A recommendation from our Education Committee is that our present mixed Middle English School be converted into a girls' school and that it be up-graded

*(continued on page 188)*



# Our Work in the Towns and Cities of South Asia

## 3. CUTTACK

By A. S. CLEMENT

THE city of Cuttack lies at the head of the delta of the great river Mahanadi. The gateway to the lively district of the hinterland, it is the centre of a network of canals and the meeting place of many main roads. It was an important town in the tenth century A.D. and from 1211 till recently the capital of the state of Orissa. The new capital is Bhubaneswar some sixteen miles away, but Cuttack still remains important as a commercial centre. It is particularly noted for its filigree silver-ware.

### Successful work

Apart from buildings erected by Europeans, the city is like a great overgrown straggling village, its main streets lined with bazaars. Its population is estimated at about 110,000.

The British captured the city from the Mahratta princes in 1803. Nineteen years later Rev. W. Bampton and Rev. J. Peggs of the General Baptist mission arrived there and made it their headquarters and the centre for missionary activity in Orissa. The first chapel was built in 1826 on the site of a Hindu temple. So successful was the work that the building had to be enlarged twelve years later. A large tank was constructed in the compound for baptisms and the whole area carefully laid out with grass and trees. Today, the Baptist chapel at Cuttack is in most attractive surroundings.

Last New Year's Day I had the privilege of preaching there with Dr. L. G. Champion, Principal of Bristol College. The service was conducted by Dr. Benjamin Pradhan, one of

the ablest of church leaders in North India, and Rev. Sadananda Patra acted as interpreter. There was a congregation of over a thousand. The church at Cuttack is numerically the strongest Baptist church in North India, its membership exceeding 1,500.

### Our senior missionary

Our senior missionary in Cuttack is Rev. K. F. Weller who has been in Orissa since 1929, and in Cuttack since 1953. But the work is now in the care of the Utkal Christian Church Central Council.

Since the early days there has been an Orissa Mission Press. As long ago as 1841 it was able to report the production of a considerable number of translations of the Scriptures and of other Christian books. It continues its work under the superintendency of Mr. M. Pradhan, a son of Dr. Benjamin Pradhan, and makes a valuable contribution to Christian literature work in the state. Some of its machinery is obsolete; printing presses installed there in the first half of the nineteenth century are still in use. But

capital is short. Despite handicaps it produces some fine work.

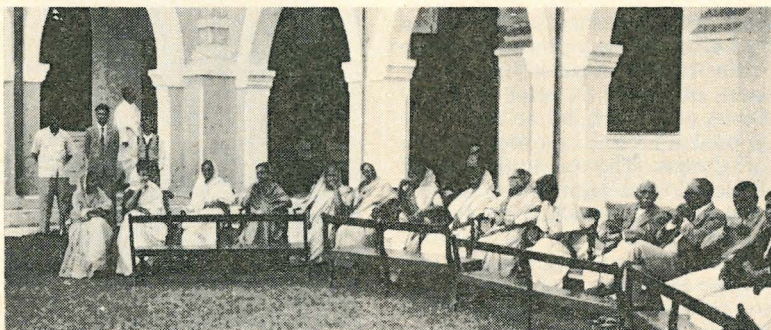
Near to the building which houses the Press are the Theological School for pastors, the Thompson Women's Training School for teachers, the Buckley House High School for Girls, the Stewart School and the Stewart Science College.

Rev. E. G. Collins, who was principal of the Stewart School, is now at Bhubaneswar developing a new Stewart School there at the request of the Government of Orissa and with the help of substantial government grants. There is a desperate need both at Cuttack and Bhubaneswar for well qualified and experienced teachers.

### Evangelistic centres

Cuttack is the centre for Christian activities throughout the district. The District Union has its evangelistic centres in Machhkutta, Khamar, and Sabalbhanga, most of the support coming from the Cuttack church. There are also eleven Sunday schools with nearly 1,000 scholars and 90 teachers.

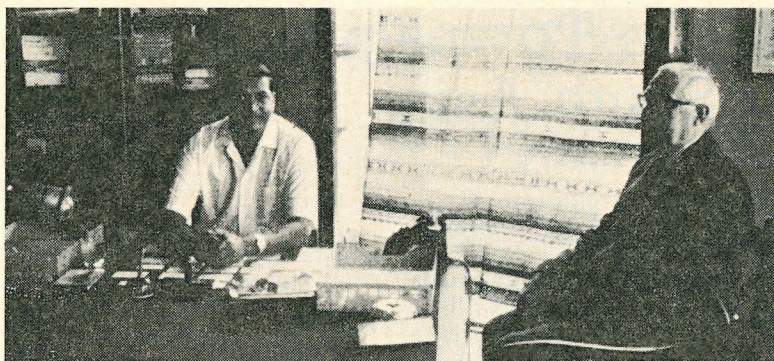
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*(Photo: A. S. Clement)*

Cuttack. Leaders of the Cuttack Church at a welcome tea





(Photo: A. S. Clement)

Rev. K. F. Weller with Mr. M. N. Pradhan at the Orissa Mission Press, Cuttack

One of the best known of Christian laymen in North India is Mr. Samuel Das, a member of the Cuttack church. He has served on a number of government commissions, his judgment being widely

respected. It was he who presided and gave the speech of welcome at the reception given by the church to Dr. Champion and me last January. He is the present Master of Serampore.

## An Evangelistic Opportunity

Missionaries and Christian people in the Congo are realizing that there is a vast field of witness which as yet lies comparatively unexplored: that of Christian literature. This accounts for the number of missionaries returning to Congo to give full-time service to literature work and the increasing number of Africans interested in this aspect of church work and eager for more literature.

Over a period of twelve months, from November 1960 to 1961, 22,114 Bibles were circulated in districts where the Baptist Missionary Society is working. 12,764 copies of the New Testament were published in Lingala and 11,641 in Kikongo, these being the main languages used in B.M.S. areas of service. A total of 44,143 Bibles or portions of the Bible were printed in French—the *lingua franca* of Congo. The total number of Bible portions printed in languages spoken in regions where the B.M.S. works was 231,324.

The literature committee of the Congo Protestant Council is working to enable the various regions of Congo to share plans and ideas, and is also providing fresh material for local organizations.

There are many ways in which the Church may reach the men and women of Africa through literature. At present very little secular literature is published, and the people of Congo are eager for all available reading matter. This is an evangelistic opportunity which must not be missed.

## To Guildford



Rev. A. Stuart Arnold, B.A., B.D., former Young People's Secretary of the Baptist Missionary Society, who is now minister of the Guildford Baptist Church.

## Increased Giving to Missions

An increase of 70 per cent in giving to foreign missions was reported by the Portuguese Baptist Convention at the close of its convention year, 31st July, as compared with the preceding twelve months.

The convention voted last year to raise the mission's proportion of its total budget from 30 per cent to 50 per cent.

Mission fields of the convention are Angola, entered in 1933, and Mozambique, entered in 1953. Three couples serve as missionaries of the convention in these countries. There is a total of ten Baptist churches in the two missions.

The Rev. Joao de Deus Ferreira is the convention's secretary for missions.

## The "Bulge" Provides Exciting Opportunities

(continued from page 186)

to a Girls' High School and that a Middle English and High School for Boys be opened in the district on the edge of this rapidly growing Christian area at Daringvadi."

Did you murmur: "How sensible!" when you read that? Yes, it is. But the financial burden for the first four years until the Government recognizes a school is tremendous.

"We are hoping that the B.M.S. will sanction a scheme for girls' education which we shall be shortly sending them.

"And we are hoping that our friends, the American Disciples of Christ, who are prayerfully and actively engaged with us in the work in Orissa, will help with the Daringvadi School for Boys."

In parts of a large district where hundreds of people are being baptized there are only the most meagre provisions for elementary education. There is going to be a tremendous need for trained leaders in Church, schools and hospitals.



## Healers—and Preachers too

Missionary hospitals are sometimes criticized for neglecting their missionary purpose. That criticism cannot be directed against the Moorshead Memorial Christian Hospital at Udayagiri in Orissa, India.

Several members of the staff are studying for the Serampore Lay Preachers' Diploma. An X-ray technician and three male nurses are to take the examination in December. They are the first men from the district to attempt it. Extra study groups have been arranged to help them.

Recently, a pastor from the Kond Hills was at the hospital. He went to the staff prayer meeting and told of the great expansion of the Church in his district. The staff decided to raise three months' salary for a new preacher to be sent to the area. Later, they raised the amount to six months' salary. On top of that, three senior members of the staff offered to spend

three weeks working in the pastor's district. They returned to the hospital with even increased enthusiasm for the missionary task.

The medical work of the hospital is never neglected. It is successful and is growing.

Money for a new women's block has been granted by the Government. When that job is complete, it is planned to build a new isolation block and convert the present isolation block into a children's ward. At the time this report was being written, a doctor's bungalow was almost finished and an extension to the nurses' hostel for the sisters was rising rapidly.

All the student nurses who sat for the last State examination were successful. Training of male nurses has been resumed. It had been suspended for three years because jobs were not available for young men at the end of training. Now, seven lads are in training. There will be twelve next year.

## German Churches Provide Training For Indians

The Gossner Mission in India and the "Bread for the World" campaign of the German churches are co-operating in building a new \$128,000 (approximately £42,700) vocational training school in Phudi, Bihar State, India. The new school will provide training facilities for

80 pupils in a variety of professional and technical skills.

Phudi is located near Hatia where the fourth largest steel plant in India is being built by Russian and Czech engineers. The new centre will also train workers for the new plant.

## Millions Who Matter

India's population has gone up by 21.5% in the last ten years, says Press Trust of India. The total population of India, according to the 1961 census, including that of the former French and Portuguese possessions, is 439 million.

Andhra Pradesh, Bihar, Jammu and Kashmir, Madras, Orissa, and Uttar Pradesh have registered increases below the average of 21.5%, while Assam, Gujarat, Kerala, Madhya Pradesh, Maharashtra, Mysore, Punjab, Rajasthan, and West Bengal have registered increases nearabout the average rise. Assam recorded the highest decennial increase of 34.45% and West Bengal the next highest, 32.79%.

Geographically, according to the statement, states on the north-east and on the north-west have shown high increases.

The number of females per 1,000 males is 941 compared to 946 in 1951.

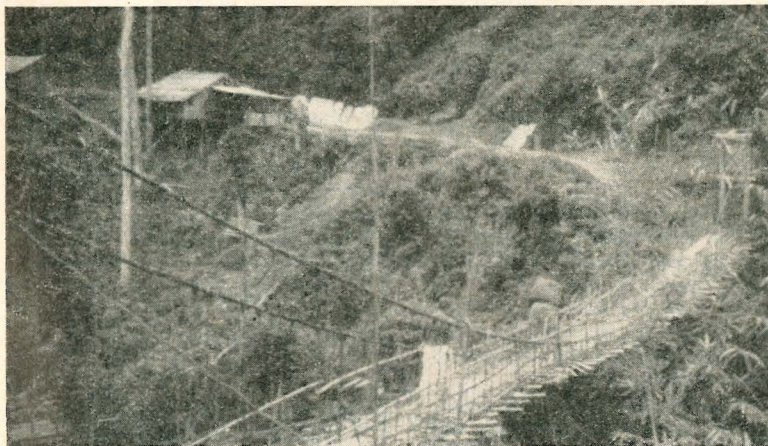
The percentage of literacy has also gone up in the country. As compared to 16.6% literacy in 1951 it has gone up to 24%. Percentage of literacy among males now is 34.4% and among females 12.9%. Literacy has increased on an average of 0.7% per year for the general population, a little less than 1% for males and 0.5% for females.

## Released

Portuguese authorities in Luanda, Angola, it is reported, have released four Methodist pastors who were arrested in connection with alleged anti-Portuguese activities.

The pastors, all Angolans, were identified by the Methodist Board of Missions as the Rev. Julio J. Miguel, Domingos Lopes da Silva, Filipe Freitas, and Andre Dias.

Two had been arrested last August. The other two were arrested more than six months ago. Mr. Miguel is considered one of Africa's leading clergymen. For a number of years he was pastor of the largest Methodist church in Luanda, and later was a district superintendent.



A bamboo bridge and mountain road in South Mizo district, India



# Who will Teach Them?



(Photo: Congopresse)

Children coming out of their school chapel on the American Baptist Foreign Mission station at Sona Bata in Lower Congo. There are similar scenes at almost every Protestant Mission centre in Congo. But the problem remains—who will teach the children? Secondary school teachers are still desperately needed in Congo

## Weeks of Prayer in 1963

The Faith and Order Commission of the World Council of Churches has issued a leaflet for the observance of the Week of Prayer for Christian Unity from 18th to 25th January, 1963.

In addition, this year the Faith and Order Commission has prepared a booklet of eight Bible studies on the daily readings suggested in the leaflet. This booklet is now ready and available from the Publications Department. It is entitled *He is our peace*. The price is 1s. 9d. (postage 3d.).

The price of the leaflets is 10s. a hundred, and they will be sent post free if a remittance for the correct amount accompanies the order. Orders should be addressed as follows:

“Week of Prayer”,

The British Council of Churches,  
10, Eaton Gate,  
London, S.W.1.

Ever since 1846 the Universal Week of Prayer has been ob-

served in many countries throughout the world. The traditional date for this observance has been the first full week in January but, owing to a variety of reasons in some countries, it has been deemed wise to have as an alternative date for its observance, the week immediately prior to Pentecost. Next year the official dates in Great Britain are 26th May—2nd June. However, in most parts of the world, no doubt, the traditional dates, i.e. 6th—13th January, 1963, will still be observed.

The great need is that Christians shall be encouraged to meet together for prayer and that, in particular, their prayers shall be directed towards Spiritual Revival which is the greatest need of the hour throughout the Christian Church world-wide.

The topics for prayer are available in leaflet form from the Evangelical Alliance, 30 Bedford Place, London, W.C.1.

## The 1963 Missionary Herald

The 1963 *Missionary Herald* will have an attractive new cover and a somewhat different format.

At present it is the best selling magazine in the Baptist denomination. It is hoped that the new design will help to increase sales—for increased sales for the *Missionary Herald* will mean an increased number of informed missionary supporters in the churches.

Make sure of your next year's *Missionary Herald* now, by placing an order with your church magazine secretary, or, if you have no magazine secretary, with:

The Manager,  
Carey Kingsgate Press, Ltd.,  
6 Southampton Row,  
London, W.C.1.

## Colourful Prayer Calendar

Next year's B.M.S. Prayer Calendar will help you to remember in your prayers all the Society's missionaries and the many facets of its work.

The new Calendar has a colourful picture and is tastefully designed, as can be seen from the advertisement on the back page of this magazine.

Orders for it should be placed **immediately** with your church or missionary magazine secretary, or:

The Manager,  
Carey Kingsgate Press, Ltd.,  
6 Southampton Row,  
London, W.C.1.

## Summer Schools Reunion and Rally

The above Reunion and Rally will be held on Saturday, 12th January, 1963, from 3 p.m. to 8.30 p.m. at the Friends' Meeting House, Euston Road, London, N.W. 1.

Tickets, price 5s., may be obtained from the Young People's Department, B.M.S., 93, Gloucester Place, London, W.1.

**NEW YEAR  
PRAYER MEETING  
1st January, 1963  
11 a.m.**

**BLOOMSBURY CENTRAL  
BAPTIST CHURCH  
LONDON**



## BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

We are asked to pray this month for the World Council of Churches, Division of World Mission and Evangelism and Inter-Church Aid and Refugee Service. Inter-Church Aid has given much help to areas where the B.M.S. works, such as to Angola and Congo, and to Hong Kong, following the recent typhoon. Through this organization churches of all denominations are able to share in sending gifts of money, clothing and food to the needy in all parts of the world. We are asked to remember also all other societies working among refugees, such as Oxfam and War on Want.

We are asked to pray also for the British and Foreign Bible Society and the United Society for Christian Literature, which translate and distribute Christian literature and Bibles in over 800 languages, and the Mission to Lepers which gives much assistance to our work in Chandraghona and elsewhere.

The Congo Protestant Council, the National Christian Councils of India, Pakistan and Ceylon and the Evangelical Alliance of Angola are organizations through which churches and missions working in those lands consult and seek a common policy.

### For Missionaries' Children

At Christmas time we give thanks especially for those who will celebrate the birth of Christ for the first time. Our prayers are also asked for missionaries' children who are separated from their parents this Christmas, for their guardians and teachers, and for children throughout the world, that they may learn to follow Jesus Christ.

## ACKNOWLEDGEMENTS

(To 4th October, 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., 15s.; Anon., £1; Anon., Angola Relief, £3 10s.; Anon., 15s.; Anon., £1; Anon., Agricultural Work, 5s.; "Laid Aside",

Congo Refugees, £2; H.W.H.S., £5; Hazel Young, £1; Anon., £2; Anon., 10s.; Anon., Angola Relief, £2; Anon., £3.

*Medical Fund:* Anon., £5; Anon., £6; Anon., £10; Anon., 5s.

*Gift and Self-Denial Week:* Anon., £1.

### Legacies

The following legacies have been gratefully received in recent months:

August							£	s.	d.
31	Miss Alice Reynolds (for the provision of accommodation for retired missionaries)	..	..	..	..	..	304	17	0
<i>September</i>									
19	Mrs. E. A. Robinson	..	..	..	..	..	200	0	0
21	Mrs. Florence Wright	..	..	..	..	..	5	0	0
25	J. W. Collins	..	..	..	..	..	10,000	0	0
27	Sarah K. Wells	..	..	..	..	..	750	0	0
<i>October</i>									
2	Miss E. D. Martin	..	..	..	..	..	100	0	0
4	Miss B. A. Bromley	..	..	..	..	..	73	11	8

## MISSIONARY RECORD

### Arrivals

- 27 September. Dr. and Mrs. O. Legge, C.P.R.A., from Congo Republic.
- 27 September. Miss B. S. Clarke, from Léopoldville, Congo Republic.
- 5 October. Mrs. S. G. Anslow and son, from Upoto, Congo Republic.
- 4 October. Rev. S. Patra, B.D., from Orissa, India.
- 11 October. Miss D. A. Catley, from Palwal, India.

### Departures

- 26 September. Miss G. E. Lowman, for Ntondo, Congo Republic.
- 27 September. Rev. J. K. Skirrow, for Chandraghona, East Pakistan.
- 6 October. Rev. M. L. and Mrs. Brand and family, for Balangir, Orissa, India.
- 10 October. Rev. J. O. Wilde and two sons, for Darjeeling, India.

### Births

- 5 September. At Bolobo, to Dr. and Mrs. A. J. Whitley, a daughter, Anne Elizabeth.
- 5 September. At Upoto, to Mr. and Mrs. S. Edens, a daughter, Geeske Katharina.
- 4 October. At Calcutta, to Rev. K. and Mrs. Wicks, a son, David Andrew.

## THE BAPTIST TIMES

### A Note from the Editor

With the help of the secretaries and the editorial staff of the B.M.S., *The Baptist Times* is able to give frequent and up-to-date missionary news and to publish official announcements by the Society.

All Baptists should read their own paper.

### THE BAPTIST TIMES

#### Thursdays, 4d.

From newsagents, church agents, or by post (one year's subscription, 28s. 6d.) from:

The Publications Manager,  
6 Southampton Row,  
London, W.C.1.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.  
Telegrams: Asiatic Wesphone London. Chairman: Rev. A. C. Davies, B.A., B.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.  
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenney, M.A. (Financial).  
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.



# THE B.M.S. PRAYER CALENDAR 1963

A beautifully designed Calendar with full colour picture block from a photograph taken by the new Home Secretary, the Rev. A. S. Clement, on his recent visit to India.

By using this Calendar in your daily prayer life, B.M.S. personnel and the work of the various stations of the Society can be remembered by name and the entire missionary activity will be brought before you in your daily devotions.

Our missionaries need your prayer support at all times.

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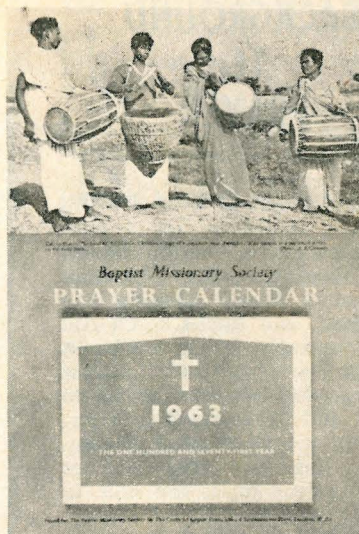
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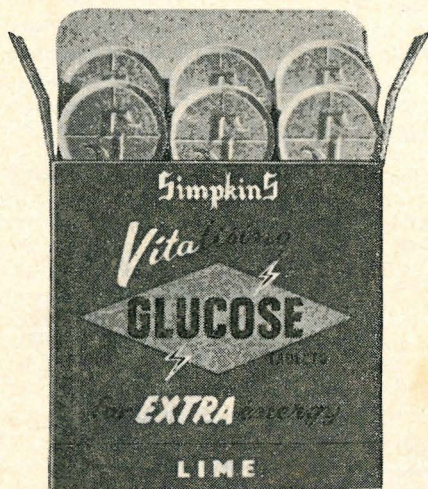
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